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THE UNIVERSALIST Leader

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TELEPHONE KEnmore 6-5650

UNIVERSALISTS AVOW FAITH IN

God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

Universalist Publishing House
David L. Peirce, President
Emerson Hugh Lalone, Acting Manager
108 Massachusetts Avenue
Boston 15, Massachusetts
Telephone Ken-6 5650

OUR CONTRIBUTORS

On the cover, a junior citizen of Newark, New Jersey, studies his city park statue of the Great Emancipator.

J. Robert Smudski, minister of the Universalist Church of Linesville, Pennsylvania and the Unitarian Church of Meadville, highlights the urgent need and outlines the qualities for achieving *An Expanding Faith for a Shrinking World.*

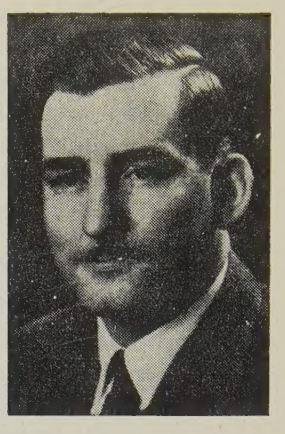
Stanley Manning who has served the Universalist fellowship for many, many years and in many, many valuable offices, state and national, needs no introduction. Dr. Manning is now minister of our church in Galesburg, Illinois. We hope *Their Daily Bread*, Dr. Manning's comment on current books by Stringfellow Barr and Robert Britian will stimulate reading of these important messages by two genuine prophets of our time.

Kenneth L. Patton, minister of the Charles Street Universalist Meeting House, Boston, comments on Carleton Fisher's recent article on *The Universalist Response to One World* in his essay, *Point of Departure.*

Frederick C. Dommeyer and *Theodore A. Webb* continue their discussion of *Liberalism and Truth in Universalism.* This is the second of three installments.

An Expanding Faith for a Shrinking World

J. Robert Smudski



The bomb that destroyed Hiroshima and Nagaski has also destroyed our blindness. In its glare, we see the stark fact that it is no longer possible for people to live alone.

This is a horrible realization. It is horrible, not because we are confronted with the world's misery when we so much wanted not to look, and not because we have created the most horrible weapon man has ever known, but because we are so unprepared for living in a world where we must associate, and get along, with people who are different.

THE FIRST REQUIREMENT for the builders of a faith big enough to include all men is humility. In the long range of history, the leaders of men are never the swaggerers and the braggarts. The real leaders of men have been those who trusted the people, and who had sympathy for them. They were the humble men, the ones who were often the most insignificant of their day, if we judge by their contemporary historians. They were the leaders who were not distracted by the pomp of the day, nor the ambitions of selfish men. They were the wise ones who had learned that only a life spent in harmony with one's fellows is worth living. Out of the mouth of one of them came the wisest words about leadership that I have ever read. They are words that might well be remembered by any who contemplate leadership.

"*A leader is best when people barely know that he exists, not so good when people obey and acclaim him, worse when they despise him. 'Fail to honor people, they fail to honor you;' But of a good leader, who talks little, when his work is done, his aim fulfilled, they will all say, 'we did this ourselves!*""

(Laotzu)

A people who are aware that what they believe is often colored by the time and place in which they live, cannot be dogmatic about their own beliefs nor the beliefs of others. It is not difficult to see that we eat beef instead of worshiping cows simply because we were born in the United States instead of India. A people who read history know that men have been slaughtered in the past over a difference of opinion. That opinion may have been labeled theology, or faith, or dogma, but these are just other names for opinion. The builders of an expanding faith cannot be diverted by the differing opinions, nor drawn into quarrels over the correctness of certain positions. The builders of an expanding faith must understand that cultures vary with the varying factors in human life, and that the important thing to be noted is not that people think different thoughts about the good life, *but that they have all been concerned with a good life.* If we were to be concerned with truth, and the claims that men have made for possessing it, we would be forced to admit that all peoples have claimed it, and all have an equally valid case. To lose ourselves in this wilderness of claims and counter claims would be to lose sight of the larger value, the fact that the many approaches to the truth of life need not cancel out each other, but may actually supplement each other.

It is helpful to know that Jesus thought the old Hebrew insight, *Do unto others as you would have them do unto you*, was a good rule of thumb for living one's life, but it is thrilling to discover that every major religious movement has come, independently, to a similar position. This does not detract from the teaching of Jesus, nor does it jeopardize the truth in his teachings. Instead, it indicates that there is more than one approach to the same truth of life, and those different approaches have in many ways equalled one another in the quality of insight.

If we are to be the leaders in a movement for an expanding faith, we must beware of the pitfalls that are an integral part of our own thinking. It is so easy to assume that what we know is superior to what we do not know. The familiar always looks better to us, until we become aware of our tendency to judge the familiar as superior, then we begin to see possibilities where before we only saw inferiority. One of the greatest demands that will be laid upon the leaders of such a movement is the demand of changing one's usual mental habits because of an expanding experience. The people who would lead men into a closer bond of fellowship without dogmatizing them are placing themselves in a position

where they will be forced to grow in understanding for the rest of their lives. Values and attitudes long held unchallenged will be jarred out of their secure place in life simply by confronting a similar idea, stated in a different enough manner, to open up again entirely new vistas of thoughts.

This is one of the reasons for my saying that only a humble people can lead in the development of an expanding faith. Yet we have been wonderfully conditioned to do just this thing, for we have been making ourselves acquainted with the teachings of religious leaders from other cultures for many years. We have bred into our bones the idea that religious ideas can never be handled dogmatically. We know that dogmatism is the first step toward fanaticism, and fanaticism always ends in the slaughter of the innocents. For this reason we have striven to be free from dogmatism ourselves, and to oppose it in others whenever we encounter it.

There is only one area in which we come close to being dogmatic, and then we are dogmatic about being non-dogmatic. In our emphasis upon freedom of belief, and the tolerance of difference among us, we have the foundation upon which can be built the expanding faith. But this is an area of our life that needs further exploration, for many of our actions indicate that we say "freedom", when we do not understand the word. Freedom to believe is by inference also freedom not to believe. Actually, believing or not believing are not the main points of concern. The main point of concern is that no human-being be made to suffer bodily harm or mental torment for his beliefs.

If we aspire to leadership in a cause of this sort, we must go further than this. We must not just refrain from harming those who differ. We must affirm their right to think differently, recognizing the very real possibility that their ideas may be superior to our own. We must actually believe that differences of opinions and ideas add to the richness of the human community. It is more than tolerance. It is the recognition of positive value in the fact that we do not all think alike.

To accept this kind of thinking as a requisite for leadership would definitely affect whatever international effort the group fostered. Certainly the typical conversion-bent missionary would not be satisfactory. The entire thought of such a program would have to be shifted from that of a superior working with inferiors to that of an equal working with equals. Co-operative living would be the aim instead of conversion to any dogmatic position. Whatever international efforts are promoted, should be promoted to build understanding between peoples of differing beliefs, plus whatever aid can be given to enhance living conditions. The idea of service and mutual understanding should be the motif of such efforts, rather than the mathematics of church membership. The concern in an international venture must always be a concern similar to the one in our own churches; a concern for people primarily, and not for agreement in ideas.

This, then, is the first requirement of a people who would lead in the building of an expanding faith for a shrinking world. They must be humble. They must envision their task as one of co-operative exploration, instead of dogmatic dictation. They must seek to expand the common bonds among men by every possible means except conformity of thought. They must be concerned with the expanding faith primarily because it will be a blessing to men, and not because it will bring the leaders glory, nor the church itself a position of power.

II

The second requirement for the builders of an expanding faith is their willingness to learn. They must be teachable. They must have minds supple enough and emotions stable enough to handle entirely new thought patterns without suffering a collapse of personality. They must be willing to discard old modes of thinking which produce conflicts and barriers between peoples, for new modes of thinking which lead to co-operation and mutuality. The language and thought of opposites must be abandoned for the language and thought of similarities. It is regrettable that people have honest differences which keep them apart, but it is tragic when people are kept apart because of their thinking and speaking habits. The builders of an expanding faith must be willing to learn new habits so that our heart's desire is not nullified by our tongue's inability.

The builders of an expanding faith must also be willing to learn about people. I am constantly amazed at our willingness to pass judgments upon people we do not know. We glibly generalize about their ideas, their culture, and their way of life, without actually knowing what they think, and why they think it. What is worse, we are not concerned about our not knowing. We automatically assume that our religion is the best before we have investigated others. We are righteously indignant if the political faith we have accepted uncritically from our fathers is challenged. We burn with passion if any suggest that the economic system of our country has defects. In these key areas of our lives we often

act more like emotional adolescents than mature adults.

The psychiatrist could probably make out a good case of religious neurosis from our compulsion to feel superior. For some reason we feel offended if anyone claims that we have not all of the truth, and yet we readily admit that no human can know all of the truth about life. We admit the element of chance in what we believe, and yet we feel compelled to defend our way as though it were an understanding we had purchased with our life's blood. Even the urge we feel toward leading everybody to our way of thinking could be a defense mechanism covering our own sense of inferiority.

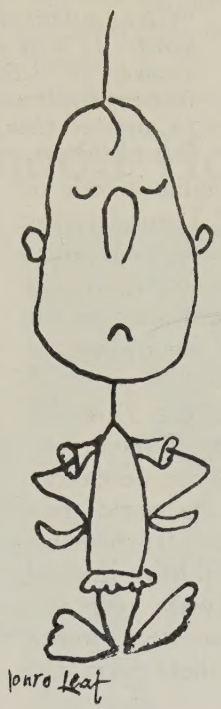
The builders of an expanding faith will recognize that much of the aggressiveness in this world can be charged to the sense of inferiority on the part of those who act superior to others. What is still more important, they must recognize their own tendencies to act superior. Many people talk like democrats and act like authoritarians. The builders of the expanding faith must see in themselves the seeds of the superiority they condemn in others, before they will be able to help ease the tensions. Nothing is so prone to make people act like bigots as a sense of inferiority. The real acceptance as equals of those who are different should do much to alleviate the fanaticism in our world.

Some idea of the difficulty to be faced in this task can be gathered in every local community. Off-hand, I would say we would have less difficulty in including the differences of the Hindus or Buddhists than the differences of Catholics, Jews, and various Protestant groups; and yet the spiritual necessity for building an inclusive faith is strikingly similar. If we are to open our minds in an effort to understand various points of view and to make an honest effort to get some facts, we can find no better training ground than our local prejudices. To cultivate an open mind toward Buddhism is easy if we do not live among Buddhists, for we do not become emotionally involved. But to cultivate an understanding of Judaism, when our neighbor is a Jew whom we personally dislike, is an entirely different effort. And yet if we can succeed locally in spite of our emotion, the larger learning will be easy.

A faith that is big enough for a shrinking world can only be built upon the premise that people are equal in worth, though varied in degrees of cultural development. The couriers of that faith must ever be learners. A world of peace can only be built when we understand other people as human beings like ourselves, with similar hopes and passions.

Prejudice is not held against people because they have evil qualities. Evil qualities are imputed to people because prejudices are held against them.

— MARSHALL WINGFIELD



ABSENT GUEST

We are sorry to announce that this is the little man who won't be there to help us celebrate Brotherhood Week.

Somebody once gave him the idea that he was better than anybody else, and even though he hasn't any idea why, how or in what way he is any better, he just likes to think it's so.

He regretted that he couldn't join with us—because "After all," he said, "you're just human beings." Dear me!

P. S. BROTHERHOOD WEEK IS FEBRUARY 15 TO 22

Their Daily Bread*

Stanley Manning

"Give us this day our daily bread" is the universal prayer of mankind. It will remain unanswered for millions unless we help to answer it. Dr. Manning presents two contemporary thinkers, Robert Brittain and Stringfellow Barr, who show the way not only to answer this prayer, but also how to build a peaceful world for our children. — E.H.L.

TWO recent books throw the familiar words of Jesus' prayer into a new light. * I wonder why we go on repeating it, when we have more than enough, and are assured of an abundance in the foreseeable future. But these books deal with people who do not have that assurance, and with what can be done about it.

Robert Brittain begins his book, *Let There Be Bread*, with this striking paragraph: "When you arose from your bed this morning, there were some eighteen thousand more people in the world than were alive when you went to sleep. By bedtime tonight, the numbers of the living will have jumped another thirty-seven thousand. Every year you live, there are on this planet approximately twenty million more human beings than there were the year before."

Lord Orr, former director general of the United Nations Food and Agriculture Organization, says in his introduction to the book:

"Social unrest and revolution in Asia, and the spread of communism with its promise of an economy of plenty for the masses are largely the results of hunger. . . . Governments might well consider whether a world food pact in which all nations were asked to join, whatever their political idealogy, might not be a more effective means of bringing about peace than military pacts. There will be no peace in the world as long as half of its people suffer from hunger and poverty, knowing that food in abundance is entirely possible."

The book is a plea for using the scientific and other knowledge we now possess to provide the daily bread needed by earth's increasing billions. He points out how this can be done by new methods of scientific agriculture in regions once thought impossible of cultivation, some in the Arctic, some in the tropics, others in what have been called deserts, but where sufficient water is available by modern engineering methods to make these deserts rejoice and blossom as the rose. He points out what has been done in western Egypt, far from the Nile, and in the jungle of the Amazon.

Another way in which food production can be increased until there is plenty for all is by the use of known methods for the control of plant and animal diseases, insect pests, and human illnesses like malaria that make terrific inroads on productivity.

A closely related problem is outside the field the author covers so brilliantly, but it is one that calls for solution just as loudly. It is the more difficult economic problem of distribution; how abundance in one part of the world can be distributed to those in another part who need it, and with full justice to the producers, but without pauperizing the hungry multitudes.

The other book, *Citizens of the World*, by Stringfellow Barr, deals with the same problem, but with attention to its political and economic angles. The author suggests in the beginning that we "take our eyes off Russia just long enough to listen to these two billion men and women, or even just look at them. They will be hard for us to see. For America today is like a rich suburb surrounded almost entirely by slums, and rich suburbanites always find it hard to put themselves in the place of a man who lives in a slum."

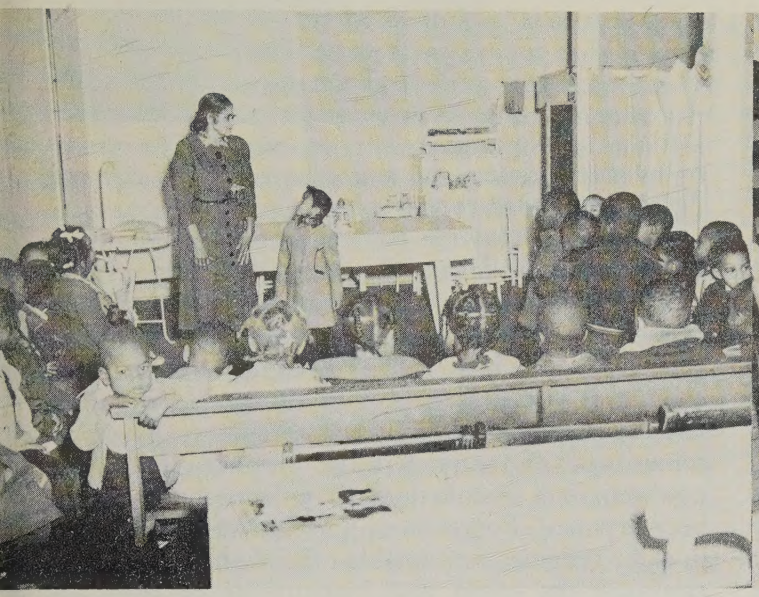
He emphasizes the mistakes of our foreign policy due to this obsession with Russia as the world's great villain, and not with the real danger: the hunger which drives millions, as it did in China, to embrace the communists' promise of bread for all, even though the communists have failed to make their promise good. He argues effectively that the problem of hunger can be met only under international auspices, such as the United Nations, which can help arrange and supervise international agreements. These are necessary, for instance, in the improvement of river valleys for the benefit of all their inhabitants, as the Tennessee Valley has been improved here. He quotes Abraham Lincoln:

**Let There Be Bread*, by Robert Brittain, with a foreword by Lord Boyd John Orr; Simon and Schuster, $3.00. *Citizens of the World*, by Stringfellow Barr, with a preface by Justice William O. Douglas; Doubleday and Co., $3.00.

"The legitimate object of government is to do for a community of people whatever they need to have done, but cannot do for themselves." It is only governmental action, and inter-governmental action, that can achieve the results needed — as it is being done now in a part of the Amazon valley which, while largely in Brazil, includes parts of at least eight other South American nations.

These two books are eloquent in their pleas for the feeding of a hungry world, not just as a counter-measure to communism, although it would be that, nor yet as pure altruism, but as a direct means of assuring the creation and maintenance of a durable peace.

Life at Jordan Neighborhood House



Work

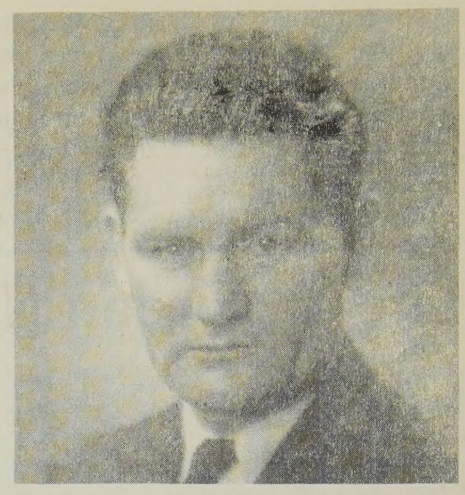
Rest

Grace before meat

Though "meat" be milk

Point of Departure

Kenneth L. Patton



Each new day is a threshold to a new world. All the accumulation of the past establishes for us our point of departure, from which we move into new discoveries and attempt new creations. Those who regard the past as a destination, as something accomplished and sufficient for the use of their lives, have not discovered the dynamic movement of life itself. To live in the past is to live in reminiscence of other people's living.

IF our ancestors had not in their turn taken the past as a point of departure, and gone from there to new accomplishments, they would not have left us a history worth veneration. If we follow the spirit of their quest, we will take their now past acts and judgments and go on from there.

Sometimes we get the illusion that we are the end of the line, that the things we are doing will, when we have finished with them, have been done once and for all. This cannot be so, for the world is a constant flux of change and growth. I remember once speaking to a teacher of mine, and he asked me what I would like to do. I told him that I should like to really tackle the problem of psychology and religion. For the moment I had forgotten this man had himself written the first major work in that field. He hesitated a moment, and then he said, in a way that was hard to judge as to whether he was being serious or joking, perhaps it was both, "I thought I had done that job." Of course, he had only begun the job. As long as the human race continues to develop, the job will have to be done again and again. It will never be finished unless humanity is finished.

Religion has been peculiarly the victim of this illusion, that something can be done in such a way as never to need further addition and modification. Divine revelation is supposed, by its very nature, to be perfect, to be "once and for all delivered to the saints". Buttressed by divine sanction, the native human resistance to change has kept organized religion a tremendously conservative enterprise. Its forte is the authority of the past, of tradition. Its tendency has been to make the past the destination, not a point of departure. Those who have sought to go on ahead, who have dared to announce, "You have heard it said of old times, but I say unto you," have without exception been branded as heretics. The church acted as a curb on Galileo and Bruno and all those who wished to shove humanity forward into the enlightenment of a scientific age. It resists any attempt to tear up, or even to loosen the soil about its ancient and deeply imbedded roots.

A. Eustace Haydon has characterized religion in this regard as follows: "On the whole, religions tend to be conservative. Existing institutions are buttressed by authority and sanctified by time. The rule seems to be: 'When it is not necessary to change, it is necessary not to change.' Priests are usually defenders of vested interests. They are sometimes reformers, but the prophetic leaders of new religious orientations of culture have always been laymen. Forgetful or ignorant of past changes in their religion, responsible officials have too often confused the creed and institutions of their age with religion itself, with the result that in times of tragic social adjustment, the people were left to grope in bewilderment without guidance or direction, like sheep without a shepherd."

It is generally agreed that we are living in the period of the most rapid change and development that the race has known. Now more than ever there is the need for a prophetic reinterpretation of the meaning of human life and the problem of bringing peaceful and creative social adjustment to a divided humanity. Haydon's insight certainly applies here, for the voices of the priests seem to have only the most ancient and platitudinous advice to give in this racial crisis.

I have my own opinion as to what the point of departure for religion should be. In order to discuss it with pertinence, I should like to make my point of departure in a literary sense an article by Carleton Fisher which appeared in the November, 1952, issue of *The Christian Leader*. Since I hold Mr. Fisher in the highest esteem, and consider him one of the most liberal and pioneering men in our denomination, and furthermore since I know him

to be most sympathetic to what the *universalists* are striving for, I believe that the differences in viewpoint between us sharpen the most critical issues in the general debate between "Christian Universalists" and "Universalist Universalists." Also, this address was delivered by Mr. Fisher from our pulpit and was received with real appreciation from our congregation. So this is a most friendly discussion and quite within the family.

It seems to me that Mr. Fisher sets up a straw man in the very definition of what he considers the issue of debate, what he calls the "accentuating of extreme positions". I cannot speak for the Christian wing and what he terms "the reaffirmation of Christian loyalty and an emotional rejection of anything and everything that might dilute that loyalty." Perhaps there are some whom this would characterize, but most of the Christian Universalists, although they wish to keep Christianity central, are willing to take a rather broad position relative to the importance of other religious traditions and teachers.

But when he characterized the other side as "an equally emotional rejection of anything and everything that might seem to associate Universalism with Christianity," he is not talking about me nor about any of my associates who might fall in this camp, and I believe I know most of them.

Far from trying to disassociate Universalism from Christianity, the latter group proposes that Christianity, as one of the world religions, be considered as a mutual contributor to a universal religion along with all the other great religious traditions of mankind. They ask that we attempt to have neither a positive nor a negative prejudice relative to Christianity. It is neither worse nor better than any other religion merely because we happen to have been born within its tradition. We do recognize that we are less likely to be objective in estimating it, because we are so close to it. I have for years been criticizing those who take a negative, iconoclastic approach to Christianity. Such are certainly not Universalists.

I know that Jewish and Christian sources are used more often in my own services than any other sources. This is not by preference, but because I am inevitably more familiar with them than with any other tradition. Just as we have developed worship material from Zoroastrian, Hindu, Buddhist, Confucianist and Taoist writings, so we have drawn from Christian and Jewish sources. In drawing from any of these traditions, we tend to select those items most closely associated with our naturalistic and universalistic temper. But in this regard Christianity only suffers the same selectivity that is applied to all religions.

There are many of us who have been as intimately associated with Christianity as is a man and wife. We have been of the household of the faith. We have been fervent disciples, and have received and administered the sacred rites. But along the way we have become disenchanted. We have not so much rejected what we had been born into as we have grown out of it. My own process of growing out of Christianity took at least fifteen years, and proceeded through the most gradual stages. It was an evolution, not a revolt. I have never felt it necessary to deny and cast out the great literary and moral history and tradition of Judaism and Christianity because I have widened my orbit of appreciation and inclusion. It is not necessary to get rid of Jesus and Amos in order to include Laotzu and Buddha.

Mr. Fisher and others seem to be somewhat like the Christian missionaries in China in this regard. Many Chinese already held Laotzu, Buddha and Confucius as their religious leaders. Some had not one religion, but half a dozen, and they switched from one to another as one seemed to better suit the situation. When Christians came along, their attitude was the more the merrier, but when they tried to add Christ to the other three, they met with stern reprimands from the missionaries. If you chose to follow Jesus you had to reject all other religious affiliations. Many Chinese considered this rather narrow minded of the Christians.

In the last ten years, I have become a "convert" of Chinese philosophy, art, and the religious ideas of Laotzu and the mysticism of the radical naturalists among the Zen Buddhists. I feel that, in my present beliefs and feelings, I am now much more in their tradition than I am in the more supernaturalist tradition of Christianity. But that does not mean that I am not critical of many things in these Chinese traditions. Congenial as they are, they are the product of ancient and superstitious times, and must be corrected by the findings and attitudes of science. Nor, because Laotzu speaks to me more directly than Jesus, have I discarded Jesus. In fact, these two men were much alike in many of their ideas and convictions. I now have a "family" of religious teachers, and these are two, and I refer back to both of them constantly.

This may seem unbelievable to some of my colleagues, but I believe that I have a deeper appreciation and veneration for Jewish and Christian tra-

ditions as a Universalist than I ever had when I identified myself with the Judaeo-Christian tradition. Any single historical segment can be fully appreciated only in the context of human history as a whole. I would say, not that I had lost these religions in becoming a Universalist, but that I had found them in their true vigor and proportion relative to the full sweep of the human story.

There is a continuing opinion to which I would like to object. That is that if one is born into a certain tradition that he must stay therein all his days, or else become a superficial and uprooted human specimen. I believe that the cultural situation into which one is born need not be his destination. To admit this would be to accept a determinism of birth. Everything in the American tradition objects to this idea. We claim a man has the right to move from his point of birth to whatever situation his abilities and labor enable him to attain. This applies not only to economic, cultural and social position, but to religious involvement also. Liberals seem too ready to accept that someone like myself might progress from Protestant fundamentalism to Universalist Christianity in one lifetime, but that trying to move into *universalism* is like trying to escape from one's own skin. Not at all. If we attempt to place limitations on the growth and expansion of the human personality, we are pleading to weakness rather than strength and growth.

Mr. Fisher uses Ghandi as an example of what he evidently considers an ideal solution to this problem. "It was no accident that the spiritual greatness of Ghandi resulted from the acceptance of *the best in both* Eastern and Western faiths: While always a Hindu, he recognized the debt he owed to Jesus and Tolstoy and Adin Ballou." Mr. Fisher seems to believe that the key lies in the fact that Ghandi remained a Hindu as well as reaching out for the contributions of other cultures.

Perhaps that is true in Ghandi's case, although it might be within the range of possibility that Ghandi could have been an even greater man if he had not felt it necessary to keep his close ties with many of the superstitious beliefs and prejudices of Hinduism. It is certainly unwarranted to use this instance as a formula, and infer that everyone must maintain such identity with the tradition into which he is born. I believe the position of universalism, in which one does not reject his native tradition, but makes it equal in status with all others, or better, realizes that it is only a small part of the total grandeur of one human culture and tradition, is greatly superior to the half-way universalism of Ghandi.

I would like to again object to the extreme statements of Mr. Fisher as bearing no resemblance to those to whom he refers. He speaks of the unrealism of anyone attempting to "cut himself off from the Christian tradition". But who does this? Who makes an "absolute renunciation of Christian ties"? To give up the name Christian for that of Universalism is in no sense a rejection of anything Christian, for Christianity is *included within* this Universalism. Granted "it partakes of more impetuosity than wisdom to contend that nothing of value stems out of Christian experience or to imagine that one can insulate one's self from one's cultural heritage". But who attempts such a patent impossibility? Who is Mr. Fisher talking about? Not me, surely, nor any other Universalist I have met, nor any Humanist either, except a few rabid "antis" who in no sense characterize the movement of Humanism.

When Mr. Fisher says that we do not have to throw the baby out with the bath, all will agree. But one should throw out the bath water when the baby is cleansed. And in time the baby grows up and no longer needs his baby bath. Could it be that, missing the baby, and having not thought to look for him in the man he has become, Mr. Fisher and others have mistakenly concluded that he must have been thrown out with the bath water?

There is one illustration used by Mr. Fisher that disturbs me, not so much in what it obviously states, but in what it implies. He refers to the Japan Free Religious Association, which is "a working relationship between the liberal representatives of the Shintoist, Buddhist, Humanist and Christian faiths, recognizing the validity of each faith and rightly assuming that through a process of cross-fertilization, each will be enriched". He states that "this sort of approach represents the true universalist response to the New World".

What bothers me is the presence of the Humanist tradition as separate from the others. Is it assumed that Humanists *must* be in a separate category? If Universalism is to maintain close ties with Christianity, "to demonstrate the highest values in the religion of Jesus within our own Christian culture," as Mr. Fisher states, this would seem to rule the Humanists out of the Universalist denomination, and force them into a new movement by themselves. I do not believe Carleton Fisher desires this, and yet his recommendations would seem to lead to that end.

Where did the Humanists in Japan come from?

I think that I would be safe to conjecture that most of them are former Buddhists and Shintoists and Christians, who have now set up a separate and distinct movement. Many Humanists in this country deplore the fact that some of us Humanists continue to be part of the Congregational, Disciple, Unitarian, Ethical Culture, and Universalist movements. They think we should sever all connections and set up a new group. I do not. Just as Mr. Fisher seems to identify himself as a Universalist *and* a Christian, so I would identify myself as a Universalist *and* a Humanist. I think we are both Universalists, and the Universalist fellowship is broad enough to include all those who are Universalists *and* Jewish, Mohammedan, Hindu, Confucianist, or whatever.

I would be against the duplication in this country of what is found in Japan, of setting Humanism aside as a separate tradition, and keeping Universalism as predominantly a Christian orientation. That I do not believe to be the point of departure of our time. The next step in religion which the world cries for is not a loose association of liberals such as is found in the Japanese Free Religious Association, but the emergence of a religious movement which in itself contains the breadth of truly universal acceptance, tolerance and fellowship. If religions do not move rapidly into that realm, they will miss the prophetic challenge of this age of "one world".

Let us clear up one further point. We agree that one cannot "insulate one's self from one's cultural heritage". But it is an unrealistic assumption to claim that Western Culture is *only* Christian. Some of us would call ourselves by such words as naturalistic, scientific, humanistic and universalistic. Scientific Humanism is just as much an indigenous part of Western Culture as is Christianity. Some of us, born into a Christian emphasis, have in time been influenced by the Humanism *of our own culture*, and we have chosen to be identified as Humanists rather than as Christians. What I wish to underline is that we are no more in rejection of our culture than is the Christian. We are only in the position of being identified with another stream within our culture. But because we place ourselves mainly in the Humanistic tradition within our culture, and it is easily as ancient and honorable as any other, does not mean that we exclude ourselves from the influence of any of the other emphases in our world. Because we do not identify ourselves as Christians does not mean that we exclude from our acceptance anything merely because it is called by that name. We are convinced that our Humanism is wide enough to permit us to include within it all the insights of Judaism and Christianity that retain validity in this age. We maintain that we in no sense impoverish ourselves, or that we are guilty of any adolescent negativism.

There are some Humanists in this country who want no connection with any organized religious body. They belong, many of them, to the American Humanist Association. Others of us who belong to this same organization, also identify ourselves with some religious denomination, and we see no inconsistency in this. We believe the values and ideals of Humanism are in direct connection with traditional religion, in fact, that many of the most creative ideals of Judaism and Christianity are humanistic. I am a Humanistic Universalist. I have no objection if others call themselves Christian Universalists, or Jewish Universalists, just so long as they are Universalists. What I do object to is making Universalism large enough *only* for Christians. For if this definition prevails, then it no longer draws its circle wide enough to take in me and my kind. I protest any move to shut us out from this fellowship. But the simple fact is that some of us no longer identify ourselves as Christians. We are driven to this, not from choice, but from necessity. We just aren't Christians anymore. We are Humanists, or Universalists if you please. We have no trouble living in the same denomination with Christians. The question would seem to be whether the Christians have enough "Christian" love and forebearance to allow Universalists of other than their variety to live in the same fellowship with them. We fervently hope this issue will never become a point of departure of Universalist from Universalist.

THE UNIVERSALIST CHURCH OF AMERICA

Official Call

The 56th biennial session of the General Assembly of The Universalist Church of America will be held at Phillips Academy, Andover, Massachusetts, August 21 — 24, 1953, for the purpose of hearing Reports, Election of Officers, and the transaction of any other business that may legally come before the Assembly.

Amendments to the Charter and By-laws and Laws of Fellowship Government, and Discipline of The Universalist Church of America will be presented.

— Esther A. Richardson, *Secretary*

Who Killed the Rabbi?

IN a quiet park in the Dorchester section of metropolitan Boston, a Jewish Rabbi was robbed and beaten to death a couple of weeks ago.

Who killed the Rabbi? The police of Dorchester, Boston, and surrounding cities would very much like to know the answer to this question. So also would the citizens of the area afflicted by what begins to appear as an epidemic of juvenile violence. At this writing, though several suspects have been questioned, no arrests have been made.

It is to be hoped that the murderers of this innocent man of peace will be apprehended, indicted and convicted. Even if this comes to pass, the question will still be partly unanswered. Punishment of the perpetrators will not prevent more such untimely and unjustified deaths by violence.

Only an honest answer to this dire question, and positive action in the light of that answer, will stop this flood of violence.

Well, *who killed the Rabbi?* Were the murderers perhaps boys or men who were so desperately hungry that they must set upon the nearest prospect, priest or pedlar? Hardly likely in this prosperous land of ample employment where charity and social services are supplemented by piled-up state and federal aid for unemployed, dependents, widows and orphans. Men kill for need of bread in the hungry areas of the world, but not here.

Who killed the Rabbi? We would like to refer the question to the vast complicated business of the entertainment world of movies, radio, and television, so ably supplemented by current crime "comics" that are not comical. You gentlemen who are so preoccupied with flooding the air with stories of crime and violence *should be* interested in this murder mystery.

Since the Dorchester murder, we have been listening with steady and attentive ear to the programs of major networks. We have been frankly appalled by the welter of story and drama featuring deceit, intrigue, and brutal violence. These programs are staged and sponsored and listened to by decent men and women who are, for the most part, all quite above deceit, intrigue, and brutal violence. But that's not all. The programs are also listened to by tens of hundreds of thousands of child minds and half-formed minds, and minds over susceptible to suggestion.

We have listened to programs that were most instructive in putting over the technique of how the master mind perpetrated the crime and outwitted the police. We have heard dramas in which was pointed the one little mistake which the criminal made that helped the police to catch him. It matters not that in most of the stories the criminal is finally caught. The incitement to crime and violence is stirred in the half-baked mind by such destructive diet persistently pounded into the heads of lonely and frustrated incompetents who feel rejected by their fellows.

Who killed the Rabbi? Well, we are *not* here asserting that the entertainment industry is *the* guilty party. What we are suggesting is that all of us share the guilt. We get the kind of entertainment which we want or enjoy or passively accept. Right now, the great American public is getting and accepting a program of entertainment which has devastating effects on immature and weak minds.

Verily, we are all guilty. But "You can't indict a nation" said a great English statesman generations ago. No, neither an individual or a group of individuals can indict a whole nation. But the God of history can and has and will continue to indict and destroy nations that persist in playing fast and loose with the sanctities of life.

To purge us of our guilt, members of church and synagogue, and the whole American public that pays the bill for crime must take the penitent's path to a renewed dedication to the sanctity of human life. Only thus can we hope to end the present ungodly acceptance of violence and brutality reflected on stage and screen and in newspapers and magazines.

Nothing less than this great purge will remove the mark of Cain from our society and save our children from destruction.

WISDOM ABOUT LIFE*

DR. TRACY M. PULLMAN is the compiler of the current Lenten Manual for Universalists. Dr. Pullman has appropriately titled this booklet, *Wisdom About Life*. . It is a carefully selected collection of meditations on life viewed from the vantage point of great minds devoted to the highest values.

The reader of this booklet will be brought into fellowship with personalities, who in the midst of tumult and trouble, knew the strength of inner quietness and confidence. Such daily reading also brings the reader into the fellowship with those who out of suffering and anxiety learned strength and courage, and those who through patience and endurance discovered the power of understanding and forgiveness.

All of these qualities are portrayed in the insights of great souls here gathered in brief anthology for us. It offers us help in our task of finding "Wisdom About Life" in these hard days.

No generation in many, many years had such great need for wisdom for living as does ours.

A widespread use of this Lenten Manual will not only justify the labor that went into its preparation, more important, it will help us to achieve that ethical and spiritual sensitivity which is the beginning of all wisdom.

MEETING HOUSE PRESS

WE have watched with great interest and pleasure the organization and progress of the Charles Street Universalist Meeting House Press. This volunteer organization run by amateur typesetters, pressmen, and mimeograph operators, folders, collators, and stitchers turns out pamphlets and booklets which are not only creditable specimens of workmanship, but also useful tools for extending the educational ministry of the church.

This project means work, work, work, and more work. It is all worth-while. In the fields of literature and social reform, the little presses and little magazines run on a shoestring by amateur enthusiasts have rendered great and valuable service to this country. In these days of near astronomical costs of printing and publishing, we need more such local publishing ventures in our churches.

We commend the example of the Charles Street Church to other Universalist churches.

**Wisdom About Life*, Lenten Meditation for Universalists, compiled by Dr. Tracy M. Pullman, Department of Publications, Universalist Church of America, 1953.

A REAL JOB FOR UNIVERSALIST LAYMEN

MR. and Mrs. Universalist Layman have a real and immediate job in our Operation New Members. That job is to look up prospective new members and co-operate actively and continuously with your minister in bringing those people into your church. They need the great religion which is Universalism. The Universalist Church needs them.

These are the days of opportunity for growth for the Universalist Church. Worried men and women by the millions are looking for a church that will minister to their needs, bringing them the insights and strength for living which are at the heart of our Judeo-Christian culture. Universalism meets that need by its ministry of religion without dogmatism.

The hungry sheep will not be fed nor will the lost sheep find the fold unless *you* go out on the highways and byways and help your minister bring them in.

Common to all Christians and Jews and any creature created by God is the great Commandment of Love . . . True charity admits of no substitute. If we prostitute our love by admitting some and excluding others from our affection because they differ from us in race, religion, color, political beliefs, then we are counterfeit religionists and traitorous Americans.

— Bishop MARK K. CARROLL

The brotherhood of man is not a dream: it is a fact. And if mankind is to survive as a species, this fact must be recognized. This curious point where biology and religion meet must be our new point of departure, the only basis for a brave new world — its alternative being war and chaos.

—STUART CLOETE

Man was created alone, for the sake of peace among men, that one might not say to his fellow: 'My father was greater than thine'.

— Mishnah, Sanhedrin iv. 37

I shall pass through this world but once.
Any good, therefore, that I can do
Or any kindness that I can show
To any human being
Let me do it now. Let me
Not defer it or neglect it for
I shall not pass this way again.

— A Quaker Prayer

Persons and Events

Universalist-Unitarian Church papers presented. The corporate papers uniting the Universalist and Unitarian churches in Brockton, Massachusetts, presented at the State House by Secretary Edward J. Cronin. The Rev. Raymond C. Hopkins and Robert C. Howard, receive the papers on behalf of the united church.

Pacific Coast Liberal Ministers Seminar, Inverness, California, November, 1952. Present in the picture, left to right beginning with rear row are: Douglas Frazier, Minister-at-Large, California Universalist Convention; Frank Ricker, Regional Director, A.U.A.; J. Ford Lewis, Stockton; George McDonough, Eugene; Arnold Crompton, Oakland; Steve Fritchman, Los Angeles; John Gill, Tacoma; Ernest Kuebler, A.U.A.; Paul Hayes, SKSM Student; Danford Lion, Palo Alto; Byron Kelham, SKSM Student; Mrs. Byron Kelham; Peter Samsom, San Diego; Mrs. Peter Samsom; Howard Matson, Santa Monica; Berkeley Blake, Santa Barbara; Dana Klotzle, Santa Paula Universalist; Floyd Ross, University of Southern California; Lex Crane, Vancouver; Wallace Maxey, Los Angeles Universalist; Horton Colbert, Riverside; Mrs. Horton Colbert; Harry Meserve, San Francisco; Mrs. J. Ford Lewis; Mrs. Harry Meserve; Peter Raible, SKSM Student; Mrs. Peter Raible; Aron Gilmartin, Seattle, University Church; Ted Abell, Sacramento; Bill Young, SKSM special student; Josiah Bartlett, SKSM Dean; Fiona Kennedy, PCUC Office Secretary.

Liberalism and Truth in Universalism II

Frederick C. Dommeyer and Theodore A. Webb

PART V

AT this point in our exposition, we meet head on the crucial problem of this paper. We are dedicated to truth and yet we, as Universalists, apparently harbor theists and atheists in our midst. A critic of our view, as was suggested before, might plausibly chide us. He might say: "You are so careful to say that Universalism will not tolerate untruth, and yet it is obvious that if theism is true, then atheism is false, and conversely. Why do you not make efforts to find the true view and condemn the false one? You would be doing then exactly what other denominations do and not be religious liberals."

In substance, this challenge would be saying that our principle of non-heresy runs into conflict with our dedication to the authority of truth.

The same kind of challenge could be brought against our toleration of diverse moral outlooks.

It is to a consideration of this problem that we now turn. It is not an artificially created problem. It is there in Universalism and can be a source of weakness if it is not resolved. To overlook its presence is not to avoid suffering the consequences of a failure to solve it.

Let us discuss the theological and moral issues separately. We turn first to the theological.

As stated above, if theism is true, then atheism is false, and conversely. Now, it is apparent that Universalism as such does not involve any attempt to make a determination of which view is true and which false, among these various theological outlooks. Universalism qua, Universalism does not seek the truth here; indeed, it has no concern for truth in theology for it offers the principle of non-heresy precisely to permit all these diverse views to survive in Universalism. It does not work toward a unified outlook theologically, and it does not anticipate the development of such unity. But this is seemingly in contradiction to the Universalist avowal of faith in the authority of truth.

We must now try to resolve this seeming contradiction, in order to be certain that it is not, after all, a real one. We shall suggest certain hypotheses that would conceivably free us from this contradiction and will attempt to decide, from among these various hypotheses, which one is most adequate.

As a first hypothesis, it might be argued that we, ourselves, have created this contradiction by affirming that if theism is true, then atheism is false. It might be held, so it could be argued, that theological *truth* is different from scientific *truth*, and that it is perfectly possible that theism could be *true* for person A and atheism be *true* for person B. This could be held on the ground that theological *truth* is really *subjective truth*, and relative to the religious needs, or background, of the individuals concerned. This would clearly be a form of theological relativism in that theological truth would not be *public* and always would be couched in the language of *true for me*. On this highly personalized view of *truth*, there would be no means whereby one could make *public* the truth he possessed. He could, of course, assert to the public what he held to be theologically *true* for him, but he could not make his *truth public* in the scientific sense of presenting publicly observable data which would lead trained minds to a single *truth*. On this view, the theologian has private truth, theological truth, not scientific truth. It is clear that, on this view we are developing at this point, it would not mean the same thing when the scientist said "it is true that. . .(meaning, "it is a fact that . . .) and the theologian said "it is true that . . ." (meaning, "I need this belief to be happy" (Pascal), or whatever else it might mean).

Obviously, if this view of theological *truth* were taken, there would be no conflict between our principle of non-heresy and our avowal of faith in the authority of truth. Clearly, on this view, we should have to have religious liberalism in order that our faith in the authority of truth have practical application.

This hypothesis of personalized theological *truth* would then resolve our problem. Should it be accepted?

Admittedly, as many semanticists have pointed out, one can assign one meaning or another to a symbol. There is no meaning of the word *truth* that is inherently natural to it; words can mean what we want them to mean. Philosophers, in fact, have given a number of diverse meanings to the word *true* as any casual study of epistemology would show. But semanticists also emphasize that the value of a definition is in its *usefulness*. The question arises, therefore, as to whether this person-

alized and relativistic view of theological truth, cited above, is useful.

The present writers think not. First, the word *true*, even in this subjectivist sense, could and does have a variety of meanings without them being clearly delineated ordinarily. In this subjectivist sense, *"God exists" is true for me* could mean *"God exists" is 'satisfying of a deeply-felt need' for me.* Obviously, one can identify *true* with the meaning *satisfying of a deeply-felt need* if one wants, though what one's feelings have to do with a statement that *prima facie* purports to state an objective fact is somewhat puzzling. But if one insists in using language in that peculiar way, one can. *"God exists" is 'true' for me* could mean *"God exists" is emotionally pleasant for me* where *true* would be equated with *emotionally pleasant.* Any number of other subjective equivalences with *true* might be suggested as examples of forms this general position could take. But it is obvious that when a word has many meanings and we cannot tell, even from the context, what is intended as the meaning, it is then ambiguous. This makes it useless for communication. Even if the various meanings of *true* involved in this subjectivistic view could be made individually clear, it is difficult to see, as suggested before, how such inner feelings could validate a proposition about God's existence as external fact. To say that such inner states could validate external facts would be to say what is clearly not acceptable; it would come dangerously close to what is called *wishful thinking.* We conclude, therefore, that the subjectivist and relativistic position on theological truth that we have been considering here is useless. It entails, in practice, ambiguity. Moreover, even if the ambiguities are removed by clarification of the various meanings the term *true* might have subjectively, there still remains the impasse that there seems no connection between the internal feelings of a person and external and factual statement. Though this subjectivist view solves our basic problem, we shall not accept it.

There seems no alternative, then, except to go back to thinking through our problem in terms of an *objectivist* theory of truth, the theory that equates "It is true that . . ." with "It is a fact that . . ." This view of truth earlier recommended itself to us anyway when we were concerned with scientific knowledge and truth.

Our theoretical situation, at this point in our exposition, seems to be this. The principle of non-heresy must be abandoned in which case Universalists, in the light of their faith in the authority of truth, would try to establish which theological *ism* is factually true. In this case, we would no longer be a liberal church and our distinctive character would be lost. Or—and here is the second possibility—we might argue that we are mistaken in assuming that we can achieve truth in the realm of theology either because the truth is humanly unattainable in this area or because theology is a realm where truth and falsity are systematically incapable of existing. Since the essence of our church is its liberalism, we shall not abandon this in our paper. We shall seek a solution to our problem by means of this second possibility. Fortunately for us, contemporary philosophy gives an independently developed basis for the acceptance of this latter possibility.

It might be interjected, however, that these are not the only possibilities remaining to us. It could be argued, a critic might hold, that there is a third possibility, namely, taking the principle of non-heresy as a methodological expedient. On this view, one would hold that it is necessary to be liberal in theology in order to explore various possibilities of belief in our search for objective theological truth. When such truth is discovered, however, there would be no longer any need for the principle of non-heresy and the newly found truth would then be vigorously defended by Universalists and error combated. This methodological liberalism is seen upon examination, however, to be nothing more than a variant of the first of the two possibilities noted above. Moreover, it is not compatible with Universalist practices, for we neither seek unity of theological belief nor anticipate it. Theological pluralism seems to be an intrinsic aspect of Universalism.

Our second possibility, however, has two facets. The first one is as follows. It affirms that Universalism is tolerant in the area of theology because actually there is no way to determine, even with a small degree of probability, which of various theological points of view is true. In the light of our inability to know which is true and which false, it is only reasonable—so this view would run—for us to apply the principle of non-heresy. What this view would affirm is that theological statements are meaningful, but humanly unverifiable.[1] That man's knowledge is so limited as to make knowledge of God impossible for him is not exactly a novel philosophical theory. This view has behind it the prestige of Immanuel Kant, not to mention others.

[1]When the term *unverifiable* is used, it will mean *incapable of proof or disproof.* The term *verifiable* will mean *capable of proof or disproof.*

The first facet of this second possibility would hold, then, that theological statements, though meaningful, are not susceptible of being known because the evidences needed are never part of human experience. These meaningful, but unverifiable statements, are either true or false, but humans will never know which predicate applies. Thus would this view run.

Some critics would argue that if theological statements are meaningful, but unverifiable, we should not advocate liberalism, i.e., the principle of non-heresy, but rather recommend the suspension of judgment, i.e., agnosticism. This latter recommendation does not necessarily follow, however, for there may well be psychological needs, or other grounds, that make it sensible to permit our members to select from among diverse theological *beliefs*. In fact, we intend later in this paper to suggest a possible defense of theology on precisely such grounds.

We believe, therefore, that this first facet of the second possibility enables us to maintain belief in the principle of non-heresy and, at the same time, avow our faith in the authority of truth. Certainly, if theological truth is humanly unattainable, as this interpretation holds, then there can be no conflict there between our non-heresy and truth principles.

The second facet of the second possibility is that theological *assertions* so-called, are really meaningless. As meaningless, they can neither express truth nor falsity. At best, theological *assertions* constitute a form of *cosmic* poetry. On this interpretation, we could say again that the principle of non-heresy, as it is applied to theology, is not incompatible with our avowal of faith in the authority of truth, for there are no assertions of a meaningful sort in theology anyway, and truth and falsity are thus irrelevant to theology.

Said otherwise, this latter view would imply that there are really no intellectual or evidential issues at stake between various theological *outlooks*. This fact would not make them valueless or uninteresting in all aspects, however, for such meaningless theological *assertions* could have emotional overtones and associations of considerable psychological and practical import. Just as poetry does not express scientific fact, but rather expresses emotion, and still has value for man, so the *cosmic* and unmetered poetry of the theologian can give feeling tones that are satisfying and that may have import in action. So would this view run.

It is obvious, in any case, that the principle of non-heresy cannot be maintained compatibly with the avowal of faith in the authority of truth except by acceptance of one or more of the four interpretations considered above. As indicated, the device of *subjective* and *private* truth is not acceptable, for the reasons earlier noted. Neither do we find it desirable to accept the principle of non-heresy as a methodological expedient, for reasons cited earlier.

This leaves us with two forms of the second possibility from which to select, i.e., either (1) theological statements are meaningful and true or false, but not verifiable by human beings, or (2) theological assertions so-called are really meaningless, i.e., neither true nor false, and emotive and attitudinal only.

Actually, it does not strike the present writers as especially important practically whether one or the other of the above views is accepted, for each of them is able to resolve our basic problem which is the avoidance of inconsistency in our maintenance of both the principle of non-heresy and our avowal of faith in the authority of truth. However, the present writers are inclined to accept both views, *for there do appear to be some theological statements that have meaning*, even though they are unverifiable. And there appear to be other theological statements which fall into the class of *cosmic* poetry. As an example of the former kind of statement, we might cite, *God is omniscient, and only God is all-knowing*. Perhaps we do not have a very clear meaning here, but the statement has vague meaning, at least—sufficient meaning, at least, to enable me to say that "I am not God." But to prove that God and only God is omniscient would clearly require evidence that is not available to man. Indeed, to prove that God exists—let alone his omniscience—has so far been beyond human capacity. The evidences required transcend our experience. If one denies this, let us have the proofs. That some theological beliefs make no sense is evidenced for us by the great Catholic theologian, St. Thomas. Thomas found it necessary to declare that the Trinity was beyond the grasp of human reason, which suggests our view that some theological *assertions* probably are meaningless and end up as *cosmic* poetry.

PART VI

We now turn to the problem of the principle of non-heresy and our avowal of faith in the authority of truth in relation to morals. This principle in the area of morals would maintain that mutual toleration ought to prevail in Universalism in the face of moral pluralism. It is obvious to any one who has

observed the practices of Universalists that they do tolerate moral pluralism within their church. Whereas the Catholic Church would have very definite moral prescriptions with regard, say, to participation in wars, the Universalists cannot state any specific views in this or any other area of morals which are binding upon them. This was made obvious to the present writers when they heard a professor in a Universalist Theological School state that he could not presume to address a Universalist congregation on the Universalist attitude toward UMT simply because Universalists were privileged to take any moral attitude toward UMT that they chose to take. In the same vein, it is a fact that some Universalists will accept the traditional morality of Jesus; others feel privileged to follow the naturalistic and humanistic moral emphases tolerated within Universalism.

Again, we face the same apparent impasse as was discussed in relation to theological assertions. If there is one moral code or system that is true, it is the duty of Universalists, knowing this, to accept it. But this would be to deny the moral pluralism that exists and is lauded in Universalism, and thus to deny the principle of non-heresy in application.

The answer to this apparent difficulty can be found only by asking for the conditions that validate a moral judgment. Let us call any verifiable statement that asserts or purports to assert a fact, a scientific assertion. By whatever scientific methods we might get at the evidences for a scientific assertion, its *probable* truth or falsity would be established by the procedure of determining whether the facts are or are not in accord with what the statement affirms or implies. A *regulative* or moral principle, which is also what the principle of non-heresy is incidentally, cannot be validated in the manner of a scientific assertion. Moral principles are hortative[2], not descriptive; they do not assert what was the case, what is the case or what will be the case, as scientific assertions do; moral statements assert what *ought* to be the case. They are therefore meaningful statements all right, but their meaning is not descriptive of fact but directive of ideal human behavior, or what purports to be that. Facts may establish the truth or falsity of a scientific assertion, but facts cannot validate a hortative statement. The only way, for example, to give intellectual validation to the value-assertion that "Honesty is good" or that "Mutual toleration is is good" is to show the dependence of honesty or mutual toleration upon a more ultimate and basic value. But it is quite possible that two persons, or even two nations, might not accept the same ultimate value or values, in which case a derivative value intellectually justifiable in one system of values in the sense described above, would not be intellectually defensible in the other. What all this comes down to is that moral principles are not susceptible of proof in a factual or scientific sense simply because they are not statements of fact; moral principles are ultimately a matter of commitment to values, to a way of life—a matter of conviction and faith. This is not an especially novel view philosophically in that Immanuel Kant, William James, Karl Jaspers and the Logical Positivists have affirmed this general fact.

It is an obvious fact of life that both individuals and nations do commit themselves to different moral values and principles. Indeed, it is not only so, but expected, that the same individual will commit himself to different values at different stages of life. Nor are these differences in moral outlook in individuals and nations surprising in view of the differences in biographies, histories and cultures. These different value patterns and systems of morals are simply relative to the diverse interests and needs, which vary to a marked degree from person to person and nation to nation. There is no constant or absolute set of values. It is true that *satisfaction* is, in a sense, the ultimate value sought by all human beings, but this *satisfaction* has a different content for different individuals and for the same individual at different times of his life. This is what is meant when it is said here that relativity in morals must be accepted. Indeed, for a person in one cultural pattern to judge the values inherent in another cultural pattern is meaningless insofar as interests and needs in the two patterns are different.

Much could be said about morals and theory of morals. We can scarcely do more here than assert conclusions. Nevertheless, it does appear to the present writers that truth and falsity, as indicated before, apply to the factual statements of science, but not to the hortative or normative statements found in moral practice and theory. Now, since moral statements are of the nature of commitments and commands, e.g., "Stealing is bad" or "Thou shalt not steal", and since truth and falsity are inapplicable to such forms of statement, there is then no conflict between the moral pluralism in Universalism and the principle of non-heresy, on the one hand, and the avowal of faith in the authority of truth, on the other. There would be a con-

[2]By *hortative* we mean *advisory, exhortative, of the nature of a command or commitment.*

flict only if there were one set of *true* moral principles. Then, moral pluralism and the application of the principle of non-heresy to morals would be systematically impossible. Our problem is thus resolved.

PART VII

It might be charged at this point that our liberalism does not mean much in the light of the fact that we have concluded that truth is irrelevant to both theology and morals. Yet, on the other hand, if there were theological and moral truth available, we could not be both liberals and dedicated to faith in the authority of truth. In such a case, we would have to abandon either our liberalism or our faith in the authority of truth. These hard truths may not be palatable to some of our readers, who may want to eat their cake and have it, too. But it appears to the present writers to be the sort of solution that must be given to this problem of liberalism *vs.* truth.

However, our conclusions about both theology and morals need not be so negative as the preceding account would suggest. Our conclusions about theology and morals are dismal only if we are so enamored of truth-value that we fail to recognize the existence of a wide range of other values.

The fact must not be overlooked that theology can have associated with it values other than truth-value. The human mind has always found pleasure in its creations and speculations. No disrespect is intended when it is said that man has been and still is a myth-maker. Indeed, there may well be more to myth-making than the innocent pleasures noted above. Henri Bergson, in his *Two Sources of Religion and Morality*, gives myth-making in static religion a very important function; myth-making, says Bergson, saves man from his own intellect. Intellect tells man he will die, but the myth-making faculty tells him he will survive death and is immortal. Blaise Pascal, the seventeenth century French scientist, admitted his inability to establish God's existence by means of evidence and reason. Yet, as he admitted, he could not live without a belief in God; a world devoid of God was terrifying to him, as his own writings adequately testify. Without doubt, the theological *beliefs* of the average person give much comfort, intellectual and emotional. If it is true, as some would maintain, that man cannot do without his religious myths, then this would itself justify theology. The present-writers, though admitting that some individuals find religious myths necessary to their happiness, would hope that the day might some time come when myths of this sort are unnecessary to the intellectual and emotional comfort of man. That some are quite happy without these myths would suggest that freedom from them is possible.

One cannot, however, do without the *regulative* principles of morality. That these principles can neither be true nor false is not a ground for abandoning morality. Man cannot live without a way of life; not a day passes without a need for moral decisions. That the moral principles and decisions are relative to the competing claims of diverse interests and needs does not require us to hold that it makes no difference how we conduct ourselves. These interests are the *subjective* side of the values which things have for us. Interests frequently conflict with one another, and these conflicts must be resolved in order to make them rational interests. Since what satisfies these rational interests is what we call *good*, it follows that we should strive for such a result. But it would take us too far afield to develop an ethical theory. Suffice it here to say that the fact that moral principles are neither true nor false does not, in our opinion, lessen the importance of morality and reflection on its problems. Nor does the fact that moral values are relative to interests, disturb us in our conviction that morality is important. Moral principles are useful, even though they are not true or false.

PART VIII

It would be pleasant, of course, if one could deduce from the principle of non-heresy a great variety of attractive principles. Actually, not too many corollaries can be inferred from it, but what can be inferred is not unimportant as a general ethical framework in which Universalists can work and from which further particularization of a moral sort can occur.

One thing that is clearly involved in the principle of non-heresy is the commitment that we shall view individuals as having an inherent right to believe as they wish in theology and morals. A form of the *sanctity of the individual doctrine* thus appears as a derivative from the principle of non-heresy. That is, it is required of those who accept this principle — and all Universalists do — that they will respect the rights of others to disagree with them in theology and morals. A Universalist is truly free in these areas and his individual propensities must be respected by all those who accept our liberal tenet.

Implied by this *sanctity of the individual doctrine* is another great ethical idea in a germinal form. It is the idea that morality cannot be construed

egoistically, but that a regard for others is essential to our way of life. Universalism thus implies, appropriately enough, a universalistic ethics of one form or another.

But some will charge us at this point with contradiction. They will say that we argued for moral liberalism in ethics and asserted that a Universalist can believe anything he wants in morals, and now we are saying that our Universalist position entails acceptance of a form of the *sanctity of the individual doctrine* and a *universalistic* rather than an *egoistic* ethics. We are really not contradicting ourselves, however, for it is obvious that if we accept the principle of non-heresy, i.e., *commit* ourselves to it because of our interests, we must also accept, in addition to its liberal implications, any restrictions it imposes. Our freedom of belief in the area of morals is still great despite these limitations of commitment, for all we are saying, in substance, is that the principle of non-heresy does require respect for the beliefs in theology and morals of others, and it does enjoin upon us a morality in which we recognize that "we do not live alone" and must have regard for our fellow-men. There is still great freedom to particularize in this broad framework. However, it should scarcely be necessary to defend our position with such labor on these points. There is no Universalist certainly who would seriously project a morality in which disregard of other persons and an egoistic theory of morals were involved.

In the light of the foregoing account, there are some who would say that Universalism is not a religion. This may well be the case, but it must be quickly added that the basic commitments of Universalism make a variety of religions possible within its fold. Since one of its purposes seems precisely to permit religion to flourish on a free and individual basis, it would scarcely be becoming to call it irreligious.

Neither is it Protestant, as such. Yet, what is effectively and practically Protestant can flourish within Universalism. Its genius lies in its possibilities of variety.

In the minds of the present writers, it would be a great misfortune to try to reduce Universalism to a religious or ethical legalism and thus destroy its spontaneity and variety. Our glory lies in our freedom. The late Dean John Murray Atwood saw clearly when he dissuaded his colleagues from the imposition of theological requirements for Universalists. With such imposition, there can be no principle of non-heresy operative within our church.

TRIBUTE TO ALCOHOLICS ANONYMOUS

In the little village of Lyons, in northwestern Ohio, an Alcoholics Anonymous group has been meeting each week for the past year. The first anniversary meeting was held early in December in the cafeteria of the local high school. The regular meeting place is the basement of the Universalist Church.

Here is the anniversary tribute paid by the Rev. Robert T. Dick, in *The Little Visitor*, bulletin of the Universalist Church:

"It was a thrilling experience to participate in the first anniversary meeting of Alcoholics Anonymous, Lyons Chapter, at the high school last Saturday night. The group has been meeting for the past twelve months in the basement of our church, but, of course, that room was too small for a special meeting. Some of the obvious aspects of the birthday celebration would be worth extended comment; such as the large attendance, with most of the groups in the area represented; or the inspiring presentation by a good speaker; the prevailing atmosphere of good fellowship; and the quantities of food and drink (coffee!).

"But my thoughts went from the expensive advertisements featuring the 'men of distinction' to this assembly of men and women who have now found an honorable distinction by refraining from doing the very thing advocated by the advertisements. The question then becomes: Really now, who are the men and women of real distinction?

"Any distinction worth the name and worth choosing as an example to follow is represented by the men and women with whom I sat last Saturday night, and with whom I have had the joy and uplift of fellowship and growth over this past year. So, to the Lyons A.A., and all who are living by this dynamic and spiritual program, I say: 'More power to you, Men and Women of Genuine Distinction'!"

Intolerance, and racial and religious discrimination, are not the by-products of any particular kind of working condition, wage-classification, or economic group. They are germs which do their damage in every type of human being, and they are just as contagious and indiscriminate as chicken-pox, while having a mortality factor more closely resembling that of cancer and tuberculosis.

— Charles E. Wilson

THE UNIFIED APPEAL

How Some Churches are Doing it

North Adams, Mass.

From a letter sent to each church family — with coin folder enclosed:

"The Annual Christmas-Sunday evening Candle-Light Pilgrimage Service at the Universalist Church, North Adams, is a time when you and every member of your family will want to be present. You will not only enjoy the service, but you will also want to join the pilgrimage of those who will bring their 'Fair Share Offering' and candles to the altar. The 'Fair Share Offering' is used in support of our national and international Christian Service work which is being done in our name by The Universalist Church of America.

"The enclosed ADVENT (coin) FOLDER is for your use or for that of your family. It is thought that your household might enjoy this daily reminder of the spirit of Thanksgiving and Christmas, and this convenient method of saving toward the special Christmas-Sunday Evening Candle-Light Offering. You may wish to insert a quarter, a dime, a nickle or a penny each day."

A Neighbor Church of Another Denomination

From a letter to church members:

"Please add our growing (Church) family to your Christmas list again this year. This is one gift that takes no shopping — one where a check (or a portrait of Hamilton) will be most welcome.

"Only once each year does this appeal go out for your personal contribution to the support of our National (Church) family. Our share is set at $.....

"Please place your Christmas gift to our international work in the enclosed gift envelope and tie it on the tree in the vestibule Sunday morning, December 21."

(The envelope was a Christmas money folder with string attached for tying to tree.)

Your Church

What is it doing for our Unified Appeal?

The above ideas can be adapted for Lent and Easter.

Has your church distributed the October and December copies of our *Universalist Advance* leaflet? Another issue is due this month.

When every Universalist knows about the work we are doing, and contributes as he is able, our Universalist denomination will advance still further. Your co-operation in spreading news of the many important tasks being accomplished, and the many opportunities to advance, will help. *Together* we can give our Church the lift it needs.

We are counting on YOU.

MAN, THE UNIVERSALIST

Walter Royal Jones, Jr.

"What is man, that thou art mindful of him,
and the son of man that thou dost care for him?
Yet thou has made him little less than God, . . ."
Psalm 8

Man is the fulfillment, thus far, of all that is anticipated in the myriad forms of activity in nature: the vibrant energies of light and matter; the sure processes of chemistry and physics; the miracle of living tissues; the co-operation and sensitivity of green things; the every-sharpening perception of animal species. In man, mute longings find voice, darkness finds light, and a new dimension of consciousness appears in the universe.

Every living man, when he is truest to himself, is a universalist. All of existence he must somehow relate to his own. Only so can he know either. The goal which holds him imperiously is nothing less than to achieve a universal consciousness, universal in its understanding, universal in its appreciation.

God is the Universal. Man is the universalist! Man's response to the creative power of God has been the particular religions: Judaism, Christianity, the Eastern faiths and philosophies, all the religions of mankind, both exalted and lowly. All in their inception must have been living movements of the spirit. Many continue so today.

But ancient horizons cannot blind the eyes of moderns. Not one of these religions, as it regards its revelation as closed, is any longer a genuine response of man to God. Only a Christianity with mind and heart open to the ongoing disclosure of reality's inner secret is a living response. So also with the others. Only the open are truly alive.

These liberal branches of the ancient traditions are in our midst. But make no mistake! However deeply they cherish the soil in which their roots lie, they are no longer the classical forms of these religions! They are forms of universalism! The true and direct response of man to God's continuing creativity is that universalism. We who are bold to assume the name are but a few, rooted in a Christianity which we continue to cherish, who are seeking to explore this newly-apprehended dimension of the spirit *and infuse our common life* with its transforming breath.

* * *

Our Library Desk

MERE CHRISTIANITY
By C. S. Lewis
The Macmillan Company
Price $2.75

This being a revised and enlarged edition, with a new introduction, of *The Case for Christianity*, *Christian Behaviour*, and *Beyond Personality*, all of which have been previously reviewed in *The Christian Leader*, it should not be necessary to present a lengthy review at this time.

The conundrum of Mr. Lewis' cerebral process is still present: the incisive presentation of *homo sapiens* as a creature of weakness, foible and longing; and at the same time, the demand that we accept what he tells us to accept as the only possible interpretation of Jesus. We must also believe that evil has a real sponsor — none other than Satan.

Here we have not Neo-Orthodoxy, or Liberalism, or Fundamentalism. It is C. S. Lewis.

— Donald B. F. Hoyt

ROSE AND CROWN
By Sean O'Casey
The Macmillan Company
Price $4.75

In other generations a man would write his autobiography at the end of a long and eventful life. In our time it has become the fashion to write one's autobiography on the fly, as if—perhaps—we were afraid that the world might not endure long enough for us to finish out our little lives. This book, *Rose and Crown*, is the fifth volume in the continuing story of Sean O'Casey as seen and recorded by himself. He is not one of the famous men of our age, nor has he taken part in any significant historic events. So the reader must not expect a canvas crowded with minutiae about important personages, nor sensational revelations based on, "inside knowledge." But he can expect an appreciation of life by a man who lives with all his pores open, with every sense alert to the overtones of existence, with every nerve stretched taut to capture the essence of experience. And he can expect that all this will be recorded in beautiful, passionate language. The music of the brogue is in O'Casey's words — whether he be indicting the "Roman church", denouncing our class-ridden society, or watching his little son crawl on the grass. Here is a taste of this lovely and perceptive prose:

> "In their black habits the nuns looked like a flock of crows, cawing carelessly, too; for they all hummed the same tune in the one key, on the same note, throughout time, in the hope that they might hum the same tune, in the same key, on the same note, throughout eternity."

This is a book for the social gospeller, the theater devotee, for any who have a delight in the exciting use of words, or are interested in man as an observing, thinking individual.

— Carl G. Seaburg

THE PSYCHOLOGY OF RELIGION
By L. W. Grensted
Oxford Press, 1952
Price $3.00

In his recent book, *The Psychology of Religion*, Dr. Grensted, Professor of Philosophy of the Christian Religion in the University of Oxford, offers to the general reader, as well as to the specialist, a clarifying dissertation on the contribution of psychology to the study of religion.

The author is meticulous in his defining of terms, so that the reader is spared the making of assumptions that may confuse or falsify the meaning.

We readily see the essential contribution of psychology to the study but, at the same time, we avoid the mistake, made by many a recognized authority in the field of psychology, of drawing conclusions that are patently metaphysical and not psychological.

The mystic will take comfort from this book in its assurance that some of the pessimistic pronouncements of recognized psychologists, questioning the validity of religious experience, are invalid as scientific evidence.

The chapter on Corporate Religion, especially significant for the church leader, offers this comment: "The Christian . . . . . may nevertheless accept the whole of Freud's analysis up to the point where he leaves psychology to draw his own metaphysical conclusion, negative and barren as that proves to be."

In this chapter, too, the preacher is told of the danger, in worship and in evangelism, of failing to distinguish between the immature and harmful reactions of the irrational crowd, and the healthy and constructive reactions of the community of individually free, reasoning adults.

The author appends an interesting and informing chapter on the activities of the Society for Psychical Research.

— Edson R. Miles

ONE LONELY NIGHT
By Mickey Spillane
Signet
Price 25 cents

The blurb on the back of this book states that fifteen million Americans have paid for and presumably read the scribblings of Mickey Spillane. Not convinced that fifteen million Americans could not be wrong, but curious only as to what kind of reading matter they had chosen, I made a random selection from the master's works (available in your nearest drugstore) and came up with *One Lonely Night*.

I found the "mystery" easily solvable after the first few chapters. I would be surprised at anyone with a mental age of fourteen years or over who couldn't do the same. My conclusion on the total book is that it is written in ignorance for the type of reader who has just graduated from looking at comic books and is now ready for books with "real words".

The blurb on the book further states that Senators and Supreme Court Justices are among Spillane's fans. I can readily picture certain Senators who would most delight in this trash, but I shudder for the majesty of the law to think that there are Supreme Court Justices who find this stuff enticing.

— Carl G. Seaburg

The best workman is he who loves his work.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

BARRIERS TO BROTHERHOOD

Among the special observances of the calendar year is Brotherhood Week which comes in February. This is the month, also, when, in our own church, particular emphasis is given to World Fellowship as it is demonstrated by the Universalist Service Projects and we are asked to make our financial contributions so the work may be broadened. Neither of these special observances, however worthwhile they may be, can have real meaning unless we are concerned about removing the barriers which defeat our purpose. There are many such obstacles that we might consider, but we shall mention only two. The first deals with the United Nations and is best expressed in a statement issued by the American Association for the United Nations:

"At this time of world crisis, it is essential that all people in the United States, including the young people have accurate and adequate information and clear understanding about the United Nations and its Specialized Agencies. They should know what the world organization can do and cannot do under its present charter; what the United Nations has already achieved and what it is still trying to achieve; its successes and its failures; especially the relationship of the United States to the United Nations.

"There is a strange attitude in some communities where objections have been raised to teaching about the United Nations in the public schools. Such opposition is founded upon misinformation, fear and prejudice. When these three menaces to our institutions exist, education is doubly needed, but we cannot expect the individual teacher to withstand the pressure of intolerance unaided. It is the duty of all public minded citizens to stand behind educators in their efforts to teach young people what they should know about the United Nations if they are to help build a world of peace and justice . . .

"Opinions will, of course, differ on whether the United Nations is adequate to perform its functions, whether the charter should be modified, whether its members could utilize to better advantage the opportunities which the United Nations presents. But surely such opinion will not provide a suitable basis for action unless everyone who participates in making it is well informed about the United Nations. The United Nations and its Specialized Agencies are today facts in the world and they are important facts in the great issues of war and peace. As such the rising generation must understand these institutions. It is for this reason that the Association urges that appropriate attention be given this subject in the schools."

Another possible barrier to a world community is the proposed Bricker Amendment to the Constitution of the United States, Senate Joint Resolution, 130. This amendment would prohibit treaties:

1) respecting rights of citizens of the U.S. protected by the Constitution

2) vesting Federal powers in any international organization or foreign authority

3) altering or abridging "laws of the United States or the Constitution or laws of the several States" except to the extent Congress provides, and it would

4) drastically curb the use of executive agreements.

This amendment raises the question of U.S. participation in the United Nations itself and of U. S. participation in treaties such as the Genocide Convention, the Covenant on Human Rights, Treaties of Friendship, Commerce and Navigation.

This amendment would interfere with setting standards for the treatment of U.S. citizens in foreign lands.

The Constitution of the United States already provides checks and balances for the President and Congress and the Courts in making international treaties.

If we are sincere in our desire for world fellowship, we must guard against defeating the purpose of the United Nations by condoning any action on the part of Congress that would prevent the United States from full participation in the United Nations, and from United States citizens becoming active members of a world community.

World Fellowship programs may rightfully be concerned with such matters as the two mentioned here if we are able to help Universalist women become more effective in their actions for the free world community. —A. S. B.

CLARA BARTON BIRTHPLACE AND CAMPS COMMITTEE MEET

The Clara Barton Birthplace and Camp Committee will hold the all-day, mid-winter meeting at Bethany Union, Boston on February 11. Among the important things on the agenda will be the adoption of the budget. Some idea of the extent of the project may be gathered from the yearly cost of the camp operation — approximately fifty-four thousand dollars. This figure does not include the cost of maintaining the Birthplace or the erection of new buildings. The total cost of the Recreation Building at the Elliott P. Joslin Camp, now under construction, between seven and eight thousand dollars, will be met by special gifts, including the five thousand, nine hundred dollars given by The Heckscher Foundation, New York, for this purpose.

Only those who have worked closely with the camps can appreciate how much time and thought are given to their direction by the group of women who are directly responsible for them. The Birthplace, as it stands today, and the Camps for Diabetic Children which enjoy an international reputation are tangible evidence of the vision and efforts of the women who have served on this committee down through the years.

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

UNDERSTANDING CHILDREN

Recently, my eyes were attracted to a little girl, probably about two and one-half, dressed in powder blue, walking through Cambridge Common. She was so lovely that I smiled. As I lifted my eyes, I found myself smiling again to the tall and handsome father, pushing her carriage and walking about three paces behind, as if behind royalty. I smiled at him because of the little girl. I also smiled because the walk was the little girl's; the father was letting her set the pace, he was gearing his step to hers. He had understanding of children.

This kind of understanding of children is of primary importance to every parent and teacher. Would that in this coming year all Universalists might gain it, might relate it specifically to the church's educational program.

Not long ago an engineer with a Ph. D. degree was insisting that his three-year-old have Bible study in the church school. He expected her to study what he studied, even though he would not have expected her to take charge of his office.

The three-year-old, or the seven-year-old, hasn't the brain cells or the experience that the grown-up has.

Let us give children opportunity to grow.

They will grow.

But — the growth and the learning must be at their pace, not ours. It is important that we watch the child's growth, watch the child's "readiness", which is the sign of his capacity to explore, to learn, and to do new things.

Let the "curriculum" be geared to the child's readiness and capacity for growth.

—Edna P. Bruner

THE PROFESSIONAL LIBRARY CORNER

From time to time there will appear in this column reviews of books — not for the general reader, but specifically for the minister and educator seeking books of "core" value. We have planted a request with one of our artists for a spot cut as symbol for the Professional Library masthead. This awaits his mood and time. Meanwhile, we have copy in terms of a review of:

The Origins of Love and Hate, by Ian D. Suttie, M.D., with introduction by Ashley Montagu, The Julian Press, New York. Price $4.00

Ashley Montagu, in his introduction, says that no work since he read Freud has impressed him more.

Acknowledging Freud's contribution to psychology, Suttie nevertheless sees love and companionship — not sex alone — as basic to human need and believes the initial relationship developing this is in the nurture-relationship with the mother. (As the person grows in years, one wonders whether Suttie may not then place excessive emphasis upon the mother-relationship.)

To Suttie, hate is the result not of some "original sin" (according to the theologians), or of repression of the sex drive (according to Freud), but "a development or intensification of separation-anxiety which in turn is *roused* by a threat against love."

The book analyses, technically, the types of psychological illness, asks whether religion (what we call orthodox religion) is a disease or a cure, and likewise analyses healing cults and practices.

Suttie notes man's social needs, as opposed to Freud's tendency to think of the individual for himself.

The author's emphasis upon fulfilling nurture and love needs makes sound sense to this reviewer. The implications are great, in terms of making possible the happiness of persons and of families and of solving "hate" and war problems.

This is a rewarding book for the serious reader. Its meanings are for Everyman.

—Edna P. Bruner

Time For Poetry. Compiled by May Hill Arbuthnot. Scott, Foresman and Company. 1952. $4.00

In this collection numbering almost seven hundred poems for children from four to fourteen, Mrs. Arbuthnot has prepared a rich treasury. For easy reference, contents are arranged under the following headings, suggestive in themselves of an appreciation of children's interests: *All Sorts of People*, *The Animal Fair*, *Traveling We Go*, *Let's Play*, *How Ridiculous!* *Magic and Make Believe*, *Wind and Water*, *Round the Clock*, *Round the Calendar*, and *Wisdom and Beauty*.

Mrs. Arbuthnot has a wide professional background in the children's field as teacher, founder of the Western Reserve University Nursery School, and author. Among well-known journals to which she is a contributor are *Childhood Education*, *Parents' Magazine*, *National Education Association Journal* and *Elementary English Review*.

Time For Poetry is an excellent resource for all those who work with children. Although every section includes many choice selections, there is need to be on the alert for the occasional reference that is adult in its subtlety, moralistic or not in keeping with an understanding of child development, and our whole approach within the liberal church to religion, to life and growth. The section entitled *Wind and Water* is particularly fine.

In a preface addressed to parents and teachers, the compiler discusses various ways of helping children to appreciate the rhythm, the melody and the movement in poetry. Footnotes on each page offer many suggestions for the leader, and a bibliography is included.

—Mary B. Lillie

ADULT EDUCATION REPORTS

Minneapolis, Minnesota — Series of Political Education meetings.

Haverhill, Massachusetts — Bible Study. Projected study of *Modern Ideologies*.

Boston, Massachusetts, Charles Street — Study and discussion of Eric Fromm's *Man for Himself*.

Norwich, Connecticut — History of Religions.

News of Churches and Church People

Architects' drawing of the schoolhouse now in process of construction by the First Universalist Church of Lynn, Massachusetts, for its religious education and youth activities program. The structure, to cost some sixty-five thousand dollars, will adjoin the present parish house. Three stories in height, with individual classrooms, and a large assembly hall, plus modern cloakroom and washroom facilities, it is expected the Church School can move in before the summer recess. Helen M. Gresty is director of Religious Education, and Dr. William Wallace Rose, minister. The funds were raised by popular subscription, plus a legacy of twenty-five thousand dollars from the estate of the late Benjamin F. Spinney.

WASHINGTON ASSOCIATION OF UNIVERSALIST MEN

National Memorial's Men's Meeting (Washington, D. C. metropolitan area) has something to report on an idea it has set itself to test.

This men's group organized last February for such stated purposes as "mutually seeking greater clarity and strength in religious development, Christian spirit, and Universalist faith" and "jointly considering ways of individually and collectively giving more effective loyalty to religion, to Christianity, to Universalism and to the spiritual home which is our Church and Parish".

The idea was to concentrate on bringing alive and effectuating the inner resources of the group itself, even in the meetings held, as well as the other parts of its general program. No "outside speakers", no "entertainment".

The group started out with between twenty and twenty-five men of the Church, and continued at that strength through the four "inner-resource" meetings held before suspending for the summer.

The question was, with plenty of intervening time to assess last winter's experiment, what would be the response when it came time to start up again this season.

The answer is in. This season's first dinner meeting has been held. In attendance were not only the same group in the same strength, with a few new faces added, but—perhaps more interesting and significant — a clear, strong feeling that the same "inner-resource" idea is exactly the one on which to continue our meetings.

National Memorial's Men's Meeting is fortunate and proud to have in its membership a man who could, and recently did, make a really extraordinaty contribution to the Church and Parish.

George Lohr, one of the country's outstanding photographic commercial artists, has perfected long and painstaking photographic studies of the exterior and of the interior of the National Memorial Church building. From these photographic studies he has gone on to design and develop the plates for National Memorial's new Church calendar. National Memorial is proud of the strikingly distinguished excellence of this new calendar and deeply grateful to its distinguished creator and donor, Mr. Lohr.

GOOD NEWS ABOUT DR. BLAUVELT

It is a great joy to pass on the following report on Dr. Charles Clare Blauvelt, minister of the First Universalist Church of Pasadena, California. Dr. Blauvelt was stricken with a very serious heart attack last fall.

Says a recent number of *The Pasadena Universalist:* "It *is* good news to report that Dr. Blauvelt is improving steadily; he is now able to be out of bed for a short time each day and is able to see visitors by appointment."

Better still, since this reached us, Dr. Blauvelt has improved enough to attend church services.

UNUSUAL DISPLAY OF BIBLES IN LYONS

During the week preceding Universal Bible Sunday, December 14, the Lyons, Ohio, Universalist Church sponsored a Bible exhibit in the window of Hall's Hardware. The exhibit featured the latest Revised Standard Version, and told the story of the growth and transmission of the Bible from the Scroll and the Hebrew Testament. Dr. Rolland Wolfe of Western Reserve University loaned many of the older versions used in the display. Of special note also was the series of six Bible display posters on loan from the Zion Research Library, Brookline, Mass. This exhibit included an original leaf from the Latin Vulgate, original from the Matthew Bible (John Rogers) of

1549, and an original lead from the the King James edition of 1611. There were a number of photographic copies of other relevant material.

The display included some family Bibles loaned by local people, as well as some unusual Bibles, such as the one bound in a cover of olive wood from Jerusalem. There were a number of modern versions, helps and tools for the understanding of the Bible, including the first volume of the Twelve-Volume *Interpreter's Bible*.

The theme of study in the Church school of the Lyons Church this quarter is, "The Book of Books."

PARISH CELEBRATES TENTH ANNIVERSARY OF THE REV. AND MRS. FREDERIC A. MOONEY

The Women's Union of The First Universalist Church in Everett tendered the Rev. and Mrs. Frederic A. Mooney a reception Friday, January 9th on the occasion of Mr. Mooney's tenth anniversary as minister of the church. Those on the committee were: Mrs. Walton S. Hall, chairman, assisted by Mrs. Charles S. Battis, Mrs. George W. Brunk, Mrs. Robert C. Brown, Mrs. Chester Brown, Mrs. Joshua E. Buck, Mrs. Ralph E. Farnsworth, Mrs. George A. Hammond, Mrs. John W. Kelley, Mrs. John R. Leighton, Mrs. Sidney S. Listernick, Lura M. Paine, Mrs. Charles E. Seeley and Mrs. Clayton Stoddard. In the receiving line in the church auditorium, were the Rev. and Mrs. Mooney, Mrs. George W. Brunk, president of the Women's Union, and George E. Hunt, chairman of the Board of Trustees of the Church.

Mrs. Walton S. Hall, in behalf of the church, reminded the guests that "love is the doctrine of this church" and that in presenting a generous token to the honored guests, the church was carrying through its feeling of love and devotion. Both the Rev. and Mrs. Mooney made appreciative responses.

Participating in the program of music were Mrs. Ruth R. Blakely, soprano, accompanied by Nathalie E. Kinsman, and Stanley E. Listernick, baritone, accompanied by his sister, Mildred M. Listernick.

After the program, the guests adjourned to the vestry where a three-tiered anniversary cake, made by Mrs. Eugene H. Tobey, was radiant with its ten pink candles and pink sweet peas and ferns, arranged at the base. Mrs. Frederic A. Mooney, Jr. and Mrs. Richard T. Mooney of Wollaston presided at the tea table.

INTERNATIONAL SUNDAY 1953

The vital importance of our Free Faith was re-emphasized at the Oxford conference of I.A.R.F. last August. The Sociological Section found that, "Men have many needs to be satisfied, they need food, a sense of security of mind and body, they need love, they need the exercise of their creative powers, and they need a sense of relationship to something higher than themselves.

"This sense of significance is satisfied when men feel that they are exercising their creative powers, when they feel that they are children of God, instruments of some purpose greater than themselves."

The Theological section introduced its findings by the following statements:

"We live in an age in which many of the established and traditional forms of authority are in decay. Some react by clinging blindly and at all costs to the old authorities, others by an equally blind surrender to new (such as the authority of science or totalitarian society). This situation is to be found in every field and leads on the one hand to a feeling of helplessness, that there is no way out of the chaos, while on the other hand it often leads to the intolerance which is liable to accompany the blind surrender to authority that frequently hides a loss of faith.

"In the face of this dangerous situation it is the task of free Christianity to lead our generation to an analysis of the ideas of freedom and authority. It is especially well-fitted for this task because we see religion as belonging to the essence of man without renouncing our roots in the Christian tradition."

The section on Science and Religion included the following statements in its findings:

"Faith is one of the fundamental principles in human life; it is essential to both science and religion.

"Religion is the total attitude of man towards the whole of reality.

"The faith of the scientist is that the universe is intelligible.

"Religious faith is the most personal and intimate concern of man."

Impressed upon all of us was the conviction that we must "take a firm stand in the defense of the free spirit".

Our message to all of you whom we greet on this International Sunday is therefore to increase the sense of significance and importance of all you strive to do. As our thoughts run out to our fellows of many tongues in many countries, we urge you to rise above every localism or denominationalism and clasp the hands of your spiritual brethren in the Unity of the Spirit, that the power of our togetherness may help us to accomplish our divinely appointed task in a crucial time for all humanity. Together, we must and we will go forward!

— Percival F. Brundage

I find that many people are confused and sometimes even embarrassed because they are uncertain as to the correct form of address to be used with clergymen. Perhaps a few simple suggestions will be helpful and because we will be entertaining quite a number next week, timely.

In some churches, like the Lutheran and the Mission Covenant, the word "Pastor" is used as a title and a common form of address in conversation, e.g. "Pastor Ost." In other communions, like the Episcopal and Anglican churches, the pastor is addressed in the same manner as the Roman Catholic clergymen who are always addressed as "Father", e.g. Father Healy. Most other churches use the common title "Mr." in addressing their clergymen, e.g. Mr. Capen. With the exception of the Roman Catholic clergy, it is always correct to use the simple title "Mr.," even though the custom may vary within a particular church.

A term commonly in mis-use is the term "reverend" which should always be used as an adjective. It is not good form to address a clergyman as "Reverend Jones." The proper form in direct address is "Mr. Jones." — F. L. H.

--*The Universalist*, Orange, Mass.

ENGSTROM-HODGKINS

Fannie Engstrom and Richard Hodgkins were married on Sunday afternoon, November 23, 1952, in the First Universalist Church of Chelsea, Massachusetts, by the Rev. Carl Hempel.

There were more than five hundred people at the wedding, with literally hundreds of young people present.

Both Richard and Fannie grew up in the church and she was active on the Protestant Youth Council of the city. For the past two years, Fannie has been treasurer of the National Universalist Youth Fellowship.

Richard is with the United States Army, a sergeant with the Counter Intelligence Corps, and is en route to Japan.

MEMORIAL PULPIT DEDICATED IN DANBURY

The Rev. Leon S. Simonetti presided at the dedication of a memorial pulpit in the First Universalist Church of Danbury, Connecticut, December 14, 1952. The pulpit in memory of Harry B. Bristol, benefactor of the church, was presented to the society by Arthur I. Olson, chairman of the Dedication Committee. Ralph Jackson accepted the pulpit on behalf of the Board of Trustees and the Church.

PERSONALS

Capt. Ora H. McKenney, Jr. who is now serving as Port Chaplain at the New York Port of Embarkation writes that he has recently been appointed Chairman of the Annual Children's Christmas Party to be held at the New York Port.

Chaplain Philip R. Giles stationed at Connally Air Force Base in Waco, Texas, writes that he is now on the Home Service Committee of the local American Red Cross Chapter on Waco.

Mrs. Grant Haskell, wife of the Rev. Grant Haskell, minister of the First Universalist Church of Medford, Mass., has been appointed traffic policewoman and will be on duty for the care of school children on their way to and from school.

Be like the promontory against which the waves continually break; but it stands firm, and tames the fury of the water around it.

Marcus Aurelius.

Mrs. Benjamin B. Hersey, Chairman,

CAMP DIRECTORY

Members of the Clara Barton Birthplace and Camps Committee: Chairman, Mrs. Benjamin B. Hersey, New York, N. Y.; Camp Secretary, Mrs. Daniel L. Taylor, Attleboro, Mass.; Mrs. John Deal, Wellesley, Mass.; Mrs. F. C. Anderson, Wellesley, Mass.; Mrs. Lester W. Nerney, Attleboro Mass.; Mrs. Harris Rice, Millbury, Mass.; Mrs. Dana Goodwin, Fitchburg, Mass.; Mrs. Guy E. Stephen, Keene, N.H.; Mrs. William Arter, Worcester, Mass.; Mrs. Philip R. Giles, Waco, Texas; Mrs. Dana E. Klotzle, Santa Paula, California. Clara A. Adams of Chestnut Hill, Mass. is an *Honorary Member.* Mrs. Clarence I. Lewis of Lexington, Mass. is our *Unitarian Representative.* The Unitarian women contribute three thousand dollars toward the work at the Elliott P. Joslin Camp.

Camp Directors: Mrs. Edward W. Sherman, Bloomfield, N.J. for the Clara Barton Birthplace Camp; and Alfred C. Werner, Plattsburg, N.Y. for the Elliott P. Joslin Camp.

Custodians: Mr. and Mrs. Paul L. Marshall for the Clara Barton Birthplace and Camp; and Mr. and Mrs. Robert LeBoeuf, Dodge, Mass. for the Elliott P. Joslin Camp.

Medical Program: Dr. Elliott P. Joslin, Director of Medical Program; Dr. Priscilla White, Clara Barton Birthplace Camp; Dr. Alexander Marble, Elliott P. Joslin Camp.

FEDERAL UNION QUESTION BOX

Would federal union tend to discourage independence of thought and the more experimental spirit in our churches?

In some forms of united church effort, the more efficient organization has militated against the free and experimental spirit, but since this spirit is the dominant characteristic of both Universalists and Unitarians the risk in our case would seem to be much less serious — provided we are alert to the possible danger.

It seems assumed that union, per se, is desirable. Why is it desirable?

Our two churches with a common purpose and spirit can, by united effort, accomplish more than either or both can accomplish separately in terms of influence upon the thought and spiritual life of the country and in terms of successful resistance to every form of tyranny over the mind and spirit of man. United effort will bring stronger enthusiasm, deeper spiritual commitment and a more effective and economical organization. Federal union may not mean a decrease in the amount of financial support for the united effort but will mean more productive and therefore more economical use of funds available.

Our church voted on this several years back. Why are we asked to vote again?

The vote before June 1950 was "to study and consider the proposition of federal union of their two national bodies". . . . Consequently, a plan was presented to the two denominations in their biennial meetings in 1951. These assemblies directed that the churches be polled by June 1, 1953, on the plan and that final official action be taken at the next biennial conferences in Andover, Mass., August 21-24, 1953. On so important a matter, each church will want to study the plan and record its opinion as a guide to its own delegates and to our respective denominations.

—Joint Committee on Federal Union

Do well the little things now; so shall great things come to thee by and by asking to be done.

Persian Proverb.

UNIVERSALIST-UNITARIAN FEDERAL UNION REFERENDUM

The Joint Committee on Federal Union between The Universalist Church of America and the American Unitarian Association has released the following figures on the referendum in our churches.

As of December 31, 1952, one hundred and nineteen organized Universalist, Unitarian, and Federated churches have reported their votes. Of these, thirty-six Universalist churches have reported, thirty-five voting yes and one voting no. Seventy-four Unitarian churches report voting yes. Nine Federated churches report voting yes.

The tabulation of votes follows:

	Unanimous	Yes	No	Present
Akron, Ohio (Universalist)		114	5	120
Alton, Ill. (Unitarian)		30	1	40
Ann Arbor, Mich. (Unitarian)		16	0	16
Arlington, Mass. (Universalist)		57	0	57
Athol, Mass. (Unitarian)		20	0	20
Baltimore, Md. (Federated)		225	0	225
Berkeley, Cal. (Unitarian)		77	0	77
Berlin, Mass. (Unitarian)		15	0	15
Bethel, Vt. (Universalist)		16	0	16
Billerica, Mass. (Unitarian)		20	0	22
Bloomington, Ill. (Unitarian)		37	1	40
Bolton, Mass. (Unitarian)		10	0	10
Boston, Mass., Arlington St. Church (Unitarian)		21	0	21
Brewster, Mass. (Unitarian)		18	2	20
Brockton, Mass. (Universalist)		31	0	31
Brookfield, Mass. (Unitarian)		15	0	15
Buffalo, N. Y. (Universalist)		37	4	41
Canton, Mass. (Unitarian)		35	1	42
Chicago, Ill. (Universalist)		28	0	28
Chicago, Ill., Beverly (Unitarian)		68	0	68
Chicago, Ill., First (Unitarian)	X			
Cleveland, Ohio (Federated)		96	0	96
Cleveland, Ohio, West Shore (Unitarian)		77	0	77
Clinton, No. Car., (Universalist)		19	0	25
Cohasset, Mass. (Unitarian)		63	0	63
Columbus, Ohio (Unitarian)		39	1	41
Detroit, Mich. (Federated)		70	0	70
Dexter, Maine (Universalist)		43	0	45
Dorchester, Mass., Christ Ch. (Unitarian)		14	0	14
Dover, N. H. (Universalist)		9	0	9
Duluth, Minn. (Unitarian)		30	0	30
Duxbury, Mass. (Unitarian)		34	0	34
Eastport, Maine (Unitarian)		18	0	18
Eugene, Oregon (Unitarian)		18	3	21
Evanston, Ill. (Unitarian)		122	2	124
Fort Wayne, Ind. (Unitarian)		24	2	28
Framingham, Mass. (Universalist)		0	30	31
Geneseo, Ill. (Unitarian)		11	0	11
Grafton, Mass. (Unitarian)		19	0	23
Greenfield, Mass. (Unitarian)		78	0	78
Grosse Point, Mich. (Unitarian)		43	0	43
Hanska, Minn. (Unitarian)		34	0	34
Harvard, Mass. (Unitarian)		30	1	41
Harrisburg, Pa. (Unitarian)		16	0	16
Haverhill, Mass. (Unitarian)		18	0	18
Haverhill, Mass. (Universalist)		57	0	57
Hoopeston, Ill. (Universalist)		13	2	15
Hubbardston, Mass. (Unitarian)		8	0	8
Hudson, Mass. (Unitarian)		29	0	32
Indianapolis, Ind., All Souls (Unitarian)		97	0	97
Ithaca, N.Y. (Unitarian)		27	0	27
Junction City, Kansas (Universalist)	X			
Lansing, Mich. (Universalist)		17	0	17
Lawrence, Mass. (Unitarian)		20	0	20
Lebanon, N.H. (Unitarian)		17	0	17
Linesville, Pa. (Universalist)		15	0	15
Litchfield, Ill. (Universalist)		14	0	14
Little Falls, N.Y. (Universalist)		46	0	46
Medford, Mass. (Unitarian)		31	0	32
Middleborough, Mass. (Unitarian)		39	0	39
Milford, Mass. (Universalist)		21	3	24
Milford, N.H. (Unitarian)		18	2	20
Mitchellville, Iowa (Universalist)	X			
Monson, Mass. (Universalist)		15	0	15
Mukwonago, Wisc. (Universalist)		12	0	12
Nashua, N.H. (Unitarian)		56	0	56
New Bedford, Mass., North Church (Unitarian)		30	0	30
Newburgh, N.Y. (Unitarian)		22	0	22
Newport, N.H. (Universalist)	X			
Newport, R.I. (Unitarian)		28	0	28
New York, Brooklyn, First (Unitarian)		150	0	150
New York, Brooklyn, Flatbush (Unitarian)		21	0	23
Niagara Falls, N.Y. (Unitarian)		45	1	46
North Attleboro, Mass. (Universalist)		26	0	26
Norton, Mass. (Unitarian)		28	0	32
Ottawa, Ontario (Unitarian)		60	0	60
Peabody, Mass. (Federated)		12	0	12
Perry, N.Y. (Universalist)	X			
Peterborough, N.H. (Unitarian)		75	0	75
Philadelphia, Pa., First (Unitarian)		74	0	81
Philadelphia, Pa., Germantown (Unitarian)		140	0	140
Phoenix, Arizona (Unitarian)		25	0	29
Plymouth, Mass. (Unitarian)		61	2	63
Plymouth, Mass. (Universalist)		14	0	14
Portsmouth, N.H. (Federated)		61	0	61
Racine, Wisc. (Universalist)		29	0	29
Reading, Pa. (Universalist)		20	0	20
Ridgewood, N.J. (Unitarian)		51	1	52
Riverside, Cal. (Federated)		34	0	34
Rochester, Minn. (Universalist)		65	0	65
Rockland, Mass. (Unitarian)		45	0	45
Rockport, Mass. (Universalist)		44	2	52
Roxbury, Mass. (Unitarian)		22	0	22
Salt Lake City, Utah (Unitarian)	X			
San Antonio, Tex. (Unitarian)		49	11	60
Sangerville, Me. (Universalist)		12	0	12
Schenectady, N.Y. (Unitarian)		80	0	80
Seattle, Wash., University Church (Unitarian)		66	0	69
Shelbyville, Ill. (Unitarian)		11	0	11
South Windham, Maine (Universalist)		20	0	20
Southold, N.Y. (Universalist)		13	10	30
Springfield, Mass. (Federated)		64	0	73
Stockton, Ill. (Universalist)	X			
Utica, N.Y. (Federated)		48	0	48
Van Nuys, Cal. (Federated)		35	0	35
Vineyard Haven, Mass. (Unitarian)		17	0	17
Wakefield, Mass. (Universalist)		16	7	23
Waltham, Mass. (Unitarian)		85	0	85
Ware, Mass. (Unitarian)		12	0	12
Wayland, Mass. (Unitarian)		33	1	34
Webster City, Iowa (Universalist)		32	0	40
Wellesley Hills, Mass. (Unitarian)		83	0	83
West Bridgewater, Mass. (Unitarian)		21	0	21
W. Roxbury, Mass. (Unitarian)		40	0	43
Westwood, Mass. (Unitarian)		37	1	38
Wilton Centre, N.H. (Unitarian)		17	0	17
Windsor, Vt. (Unitarian)		40	2	43
Worcester, Mass. (Unitarian)		124	0	124
Worcester, Mass. (Universalist)		75	0	75

In addition to the churches a bove, the following Fellowships also have voted:

Beaumont, Texas (Unitarian)	12	0	12
Guayaquil, Ecuador (Unitarian)	X		
Jackson, Miss. (Unitarian)	16	0	16
Winston-Salem, North Carolina (Unitarian)	8	0	8

INFORMATION ON FEDERAL UNION TRANSLATED INTO SPANISH

Horace J. Luque, president of the Unitarian Fellowship of Ecuador, in Guayaquil, has translated *Twenty Questions on Unitarian Universalist Federal Union* into Spanish.

In the Fellowship's meeting on December 20, Mr. Luque reports, "The matter was brought to full discussion and met with the unanimous acceptance of the idea, as we all feel the urgent need of uniting all the liberal churches."

NEW UNIVERSALISTS

David Holmes Knights, son of Mr. and Mrs. Robert E. Knights, Haverhill, Massachusetts, December 20, 1952.

Born to Lieutenant and Mrs. James Fry, a daughter, Elizabeth Ann, December 22, 1952.

Bruce Allen Pennington, son of the Rev. and Mrs. George J. W. Pennington of Arlington, Massachusetts, December 24, 1952.

Carol Enman Cummins, daughter of the Rev. and Mrs. John Cummins, of Brunswick, Maine, January 7, 1953.

A small boy had been told that we are here in the world to help others. "Then," he asked, "what are the others here for?"

—*The Watchman-Examiner*

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BUILDINGS FOR EDUCATION

Lynn, Mass. Our church has a new education building under construction.

Philadelphia, Pa. (Church of the Restoration) has an architect planning a new education building.

Two friends were discussing their automobile troubles. "What model is your car?" asked one.

"It isn't a model," retorted the other. "It's a horrible example."

— *The Watchman-Examiner*

FROM THE LOCAL CHURCH PAPER

WHERE DO YOU SIT?

Don't answer that question! What we mean to ask is, "Where do you sit in church on Sunday mornings?" Most people who come to church regularly get into the habit of sitting in the same pew each Sunday. They sort of feel at home in one particular pew.

Did you know that in the old days of church financing, pews were rented or bought outright by the sitter? One such deed has recently turned up. It was made out by William Wirt Virgin to Samuel Crockett and Eben J. Pottle. In consideration of twenty-two dollars they purchased for themselves and "their heirs and assigns forever" the pew numbered Sixteen in "the Universalist Meeting House in Norway Village." They were "to have and to hold the aforegranted and bargained premises, with all the privileges and appurtenances thereof" for "their use and behoof forever." One of these privileges was that the owner was master in his own pew. He never had to let a stranger or guest enter its sacred confines. That is, if he happened to be that sort of man. Under our present system, all seats are absolutely free. So if a person sits in the same pew each week, it doesn't mean that it is his pew. As *The Malden Universalist* says—

"Personally, we like strangers and guests at our services of worship. In fact, we don't know where this or any other church would be without the new people who drop in, and like us, and come again until they 'belong'. It is our sincere hope that guests will never think that they are in the wrong pew, because in that event they are very apt to decide that they are in the wrong church as well.

"Let's welcome the stranger gladly, moving over or sitting elsewhere if the occasion arises. There is nothing more heart-warming than a friendly church, nor colder than an unfriendly one."

—CARL SEABURG in
The Liberal, Norway, Maine

It matters not how long you live, but how well.

Publius Syrus.

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HENRY W. STONE MEMORIAL

A memorial to the late Henry W. Stone, prominent member of the First Universalist Church of Lynn, Massachusetts, was dedicated Sunday, December 28, 1952, by Dr. William Wallace Rose, minister. Mr. Stone was active in recent years in local, state, and national Universalist affairs.

The gift of Mrs. Stone and her daughter, Mrs. Francis Donaldson of Tiffin, Ohio, the memorial consists of twin registration desks, placed in the two vestibules of the Church for the convenience of visitors.

Designed by Chester A. Brown, a member of the Lynn Church, and manufactured by the Boston firm of Cram & Ferguson, architects, of which Mr. Brown is a partner, the desks are of solid oak, with racks for publications and the book-rests for the Guest Books. Below these, the legend is carved, "Here let no man be a stranger." A carved circle on a panel beneath depicting clasped hands completes the motif of friendly welcome to the visitor which the memorial symbolizes.

DR. GREENWAY'S TRUMAN AND EISENHOWER AUTOGRAPHED PICTURES EXHIBITED BY BROOKLYN LIBRARY

A pictorial history of the Truman administration and a pictorial biography of President Eisenhower owned by Dr. Cornelius Greenway, minister of All Souls Universalist Church, Brooklyn, N. Y., were exhibited by the Brooklyn Public Library in January. The exhibit included seventy-two signed items, among them, several holographs.

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MRS. HENRY DYKEMAN, DIRECTOR, RELIGIOUS EDUCATION, LANSING, MICHIGAN

Announcement was made on Sunday at the First Universalist Church of Lansing that Mrs. Henry Dykeman of 1722 West St. Joseph St., Lansing, had been engaged as director of Religious Education in that church. She will begin her work there in February.

Mrs. Dykeman holds the degrees of Bachelor of Arts and Master of Arts from Wayne University; for eight years she was on the educational staff of the Detroit Children's Museum, which is a part of the Detroit public school system; she did some post-graduate work at the University of Michigan, and, before moving to Lansing last summer, she was Director of Religious Education at the Unitarian church in Ann Arbor, Mich.

Mrs. Dykeman is married and has three small children. Her husband holds an administrative position at Michigan State College. Before coming to Lansing, Mr. Dykeman was a high school teacher in Ann Arbor, Mrs. LeMoyne Geer, mother of Mrs. Dykeman, makes her home with Mr. and Mrs. Dykeman.

As my life today has been determined by the way I lived my yesterday, so my tomorrow is being determined by the way I live my today. — Ralph Waldo Emerson.

NOTICES

OHIO FELLOWSHIP COMMITTEE

On January 3, 1953, the Ohio Fellowship Committee approved the transfer of the Rev. Richard O. Burns to the Maine Fellowship Committee.

—HARRIET E. DRULEY, *Secretary*

PENNSYLVANIA FELLOWSHIP COMMITTEE

December 16, 1952, granted a lay license to preach for three years to Cecil F. Reeser, Scranton.

—EDWIN B. CUNNINGHAM, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The regular monthly meeting of the Universalist Woman's Alliance will be held at Bethany Union, 256 Newbury Street, Boston, on Friday, February 20, at eleven o'clock.

Following the business meeting, Mrs. George Selleck of Cambridge will speak on, *Quakers at Work Today*.

Reservations for the luncheon should be made with Mrs. Dumas, CO-6-0240 by Monday, Feb. 16.

MARION H. PIKE, *Secretary*

UNIVERSALIST NATIONAL MEMORIAL CHURCH HOSTS TO UNIVERSALIST YOUTH FELLOWSHIP MID-WINTER BOARD MEETINGS—DECEMBER 26, JANUARY 1

Members of the UYF National Board, Rozelle Royall, King Hempel, Janet Stover, Fannie Hodgkins, Warren Greene, George Ulrich, James Munroe, Nancy Wynkoop and Alice Harrison, director of Youth Activities, traveled to Washington for important sessions of the National UYF Board. Also attending were Graham Prindle and Joyce Timmerman representing New York UYF, Janet Head representing Maine UYF, Charles Collier, representing the Joint Relations Committee, and Charles Ford representing Massachusetts, Rhode Island, and Connecticut UYF.

During two of the days the meetings were held jointly with the National Council of the American Unitarian Youth. Some twenty-two members of this council and the Rev. Sam Wright, director of American Unitarian Youth, came to the All Souls Unitarian Church in Washington, and the two groups met jointly.

The Rev. Edna Bruner and the Rev. Bradford Gale attended the joint sessions representing the Joint Youth Activities Committee.

These were important and memorable meetings for the young people of the Universalist and Unitarian churches as they plan for the merger of the two organizations. *The Youth Leader*, *The Universalist Leader*, and *The Christian Register* will carry information of the plans that lie ahead.

OWATONNA, MINNESOTA CHURCH GIVES ONE THOUSAND DOLLARS TO ST. LAWRENCE THEOLOGICAL SCHOOL

The Theological School at St. Lawrence University has received a check for one thousand dollars from the people of the Universalist Church of Owatonna, Minnesota, for the purpose of helping to build the new home for the school on the St. Lawrence campus. The gift was sent to the school by Mr. Lyman B. Warren, treasurer of the Universalist Church of Owatonna, Minnesota who says that although the little group at Owatonna have decided to give up activities as a religious body, nevertheless they wish their concern and loyalty to be continued in their gift to the future of Universalism. Speaking of the gift, Mr. Warren said "May this be an inspiration to others that are able to help our cause."

The Theological School at St. Lawrence University is at present seeking the sum of thirty-five thousand dollars to replace Fisher Hall which was burned on December 11, 1951.

Make the most of the Lenten season by joining the fellowship of those Universalists who are reading each day from our Lenten Manual *Wisdom About Life*. You will find renewed strength and increased courage in these readings.

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